

ΒΑΣΙΛΙΚΟΝ ΔΕΛΤΟΝ,

OR Acton. d. 25. 959

HIS MAIESTIES
INSTRVCTIONS TO
HIS DEAREST SONNE,
HENRY THE
PRINCE.



Adam Plym.



AT LONDON

Imprinted by *Felix Kyngston*, for *John Norton*, according to the copie printed
at *Edenburgh*, 1603.

THE MASTERS
OF THE
UNIVERSITY OF
CAMBRIDGE
PRINTED BY
J. B. NEALE
AT THE
UNIVERSITY PRESS

~~249.99~~

60-249,50

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AT LONDON
Printed by J. B. Neale
at the University Press



THE ARGVMENT.

SONNET.

GOd giues not Kings the stile of Gods in vaine,
For on his throne his Scepter doe they swey:
And as their subiects ought them to obey,
So Kings should feare and serue their God againe.
If then ye would enioy a happie raigne,
Obserue the statutes of your heavenly King,
And from his Law, make all your Lawes to spring:
Since his Lieutenant here ye should remaine,
Reward the iust, be stedfast, true, and plaine,
Represse the proud, maintaining aye the right,
Walke alwaies so, as euer in his sight,
Who guards the godly, plaguing the prophane:
And so ye shall in Princely vertues shine,
Resembling right your mightie King Diuine.





TO HENRY
MY DEAREST
SONNE, AND

naturall successe
for



Whome-to can so
rightlie apper-
taine this booke
of instructions
to a Prince in all
the points of his calling, as well
generall, as a Christian towards
God; as particular, as a King
towards his people? Whome-
to, I say, can it so justly apper-
taine, as vnto you my dearest

)(4 Sonne?

THE EPISTLE.

Sonne ? Since I the Authour thereof as your naturall Father, must be carefull for your godly and vertuous education, as my eldest Sonne, and the first fruits of Gods blessing towards me in my posteritie: and as a King must timouſlie provide for your training vp in all the points of a Kings office; since yee are my naturall and lawfull ſucceſſor therein: that being rightlie informed hereby, of the weight of your burthen, ye may in time begin to conſider, that being borne to be a King, ye are rather borne to *onus*, then *honor*: not excellling all your people ſo farre in ranke and honour, as in daily care and hazardous paines-taking,

THE EPISTLE.

king, for the dutifull administration of that great office, that God hath laid vpon your shoulders. Laying so a iust symmetrie and proportion, betwixt the height of your honourable place, and the heauie weight of your great charge: and consequentlie, in case of failing, which God forbid, of the sadnesse of your fall, according to the proportion of that height. I haue therefore for the greater ease to your memorie, and that ye may at the first, cast vp any part that ye haue to do with, deuided this treatise in three parts. The first teacheth you your dutie towards God as a Christian: the next, your dutie in your office as a King: and

THE EPISTLE.

and the third informeth you how to behaue your selte in indifferent things, which of themselues are neither right nor wrong, but according as they are rightlie or wrong v-
sed; and yet will setue according to your behauiour therein, to augment or empaire your fame & authoritie at the hands of your people. Receiue and welcome this booke then, as a faithfull Preceptour and counsellor vnto you: which, because my affaires will not permit me euer to be present with you, I ordaine to be a resident faithfull admonisher of you. And because the hovvre of death is vncertaine to me, as vnto all flesh, I leaue it as my
Dns Testa-

THE EPISTLE.

Testament and latter-will vn-
to you. Charging you in the
presence of GOD, and by the
fatherlie authoritie I haue o-
uer you, that yee keepe it e-
uer with you, as carefullie, as
Alexander did the *Iliads* of *Ho-*
men. Ye will finde it a iust and
impartiall counsellor; neither
flattering you in anie vice, nor
importuning you at vnmeet
times. It will not come vncal-
led, neither speake vnspee-
red at: and yet conferring
with it when yee are at quiet,
yee shall say with *Scipio*, that
yee are *nunquam minus solus,*
quam cum solus. To conclude
then, I charge you, as euerye
thinke to deserue my father-
lie blessing, to follove and
put

THE EPISTLE.

put in practise, as farre as lieth in you, the precepts hereafter following. And if yee followe the contrarie course, I take the great God to record, that this booke shall one day be a witnessse betwixt me and you ; and shall procure to bee ratified in heauen, the curse that in that case here I giue vnto you. For I protest before that great God, I had rather not bee a Father, and childlesse, then be a Father of wicked children. But hoping, yea euen promising vnto my selfe, that God, who in his great blessing sent you vnto me ; shall in the same blessing, as he hath giuen me a Sonne ; so make him a good and a godlie Sonne ; not repenting him
him

THE EPISTLE.

him of his mercie shewed vn-
to me: I end, with my earnest
prayer to God, to worke effe-
ctuallie into you, the fruites of
that blessing, which here
from my hart I be-
stow vpon
you.

Your louing Father,

I. R.

The Father.

him of his mercy showed us
to me and, with my consent
pay, or to God, to work of
of us, into you, the fruit of
that blessing which here

from my heart be-

flow upon

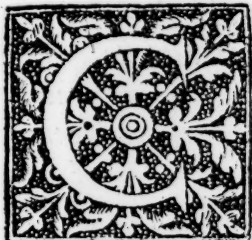
you

Your loving Father

I. R.



To the Reader.



Charitable Reader, it is one of the golden sentences which Christ our Saviour vttered to his Apostles, that there is nothing so Luke 12
couered, that shal not be reuealed, neither so hid, that shall not be knowne: and whatsoeuer they haue spoken in darknesse, should bee heard in the light: and that which they had spoken in the eare in secret place, should be publiklie preached on the tops of the houses. *And since he hath said it, most true must it bee, since the authour thereof is the fountaine and very being of truth. Which should moue all godlie and honest men, to bee very warie in all their secretest actions, and whatsoeuer midde-
A shed*

TO THE READER.

*shed ends : least otherwaies how avowable
soeuer the mark be, where-at they aime, the
middesses being discovered to be shamefull,
whereby they climbe ; it may turne to the
disgrace both of the good work it selfe, and
of the authour thereof : since the deepest of
our secrets, cā not be hid from that al-seeing
eye, and penetrant light, pearcing through
the bowels of verie darknesse it selfe.*

*But as this is generallie true in the acti-
ons of all men, so is it more speciallie true
in the affaires of Kings. For Kings being
publike persons, by reason of their office
and authoritie, are as it were set (as it was
sayd of old) vpon a publike stage, in the
sight of all the people ; where all the behol-
ders eyes are attentiuely bent, to looke and
pry in the least circumstance of their secre-
test driftes. Which should make Kings the
more carefull, not to harbour the secretest
thought in their minde, but such as in the
owne time they shall not be ashamed open-
lie to avouch : assuring themselues, that
time the mother of verity, will in the dewe
season bring her owne daughter to perfe-
ction.*

*The true practise hereof, I haue as a
King*

TO THE READER.

King, oft found in my owne person; though
 I thanke God, neuer to my shame: hauing
 laide my count, euer to walke as in the
 eyes of the Almighty, examining euer so
 the secretest of my driftes, before I gaue
 them course, as how they might some day
 byde the touchstone of a publike tryall.
 And amongst the rest of my secret acti-
 ons, which haue (unlooked for of me) come
 to publick knowledge, it hath so fared
 with my BARBARUS SCOT, directed to my
 eldest sonne; which I wrote for exer-
 cise of my owne ingene, and instructi-
 on of him, who is appointed by God (I
 hope) to sit on my Throne after me. For
 the purpose and matter thereof being only
 fit for a King, as teaching him his office;
 and the person whome-for it was ordain-
 ed, a Kings heire, whose secret counsellor
 and faithfull admonisher it must bee; I
 thought it no waies conuenient, nor come-
 lie, that either it should to all be proclay-
 med, which to one onely appertained (&
 specially being a messenger betwixt two so
 coniunct persons) or yet that the mould,
 whereupon he should frame his future be-
 haviour, when he comes both vnto the per-

TO THE READER.

*fection of his yeeres, and possession of his inheritance, should before the hand, bee made common to the people, the subiect of his future happie gouernment. And therefore for the more secret, and close keeping of them, I onely permitted seauen of them to be printed, the Printer being first sworn for secrecie: and these seauen I dispersed amongst some of my trustiest seruants, to be kept close by them: least in case by the iniquitie, or wearing of time, any of them might haue been lost, yet some of them might haue remained after me, as witnesses to my Sonne, both of the honest integritie of my heart, and of my fatherlie affection and naturall care towards him. But since contrarie to my intention and expectation, as I haue alreadie said, this booke is now vented, and set foorth to the publike view of the world, and consequently, subiect to every mans censure, as the current of his affection leades him; I am now forced, as well for resisting to the malice of the children of enuie, who like wasps, suckes venome out of euery wholesome hearbe; as for the satisfaction of the godly honest sort, in any thing that they
may*

TO THE READER.

may mistake therein; both to publish and spread the true copies thereof, for defacing of the false copies that are already spread, as I am informed: as likewise, by this preface, to cleere such parts thereof, as in respect of the concised shortnes of my stile, may be misinterpreted therein.

To come then particularlie to the matter of my booke, there are two speciall great points, which (as I am informed) the malicious sort of men haue detracted therein; and some of the honest sort haue seemed a little to mistake: whereof the first and greatest is, that some sentences therein should seeme to furnish groundes to men, to doubt of my sinceritie in that Religion, which I haue euer constantly professed: the other is, that in some partes thereof, I should seeme to nourish in my minde, a vindictiue resolution against England, or at the least, some principalles there, for the Queene my mothers quarrell.

The first calummie (most grieuous indeede) is grounded vpon the sharpe and bitter words, that therein are vsed in the description of the humours of Puritanes,

TO THE READER.

and rashe-headie preachers, that thinke
it their honour to contend with Kings, &
perturbe whole kingdomes. The other
point is onely grounded vpon the straitte
charge I giue my Sonne, not to heare, nor
suffer any vnreuerent speeches or bookes
against any of his parents or progenitors:
wherein I doe alleage my owne experience
anent the Queene my mother: affirming
that I neuer founde any, that were of per-
fite age the time of her raigne here, so sted-
fastly true to me in al my troubles, as these
that constantly kept their alleageance to
her in her time. But if the charitable rea-
der will aduisedlie consider, both the me-
thode and matter of my treatise, hee will
easilie iudge, what wrong I haue sustained
by the carping at both. For my booke,
suppose very small, being deuyled in three
seuerall parts; the first part thereof onely
treates of a Kings duetie towards God in
Religion: wherein I haue so clearlie made
profesion of my Religion, calling it the
Religion wherein I was brought vp, and
euer made profesion of, and wishing him
euer to continue in the same, as the onely
true forme of Gods worship; that I would
haue

TO THE READER.

haue thought my sincere plainnesse in that first part vpon that subiect, should haue ditted the mouth of the most enuious Momus, that euer hell did hatche, from barking at any other part of my booke vpon that ground; except they would alledge me to be contrarie to my selfe, which in so small a volume, would smell of too great weaknesse, and sliprinesse of memorie. And the second part of my booke, teaches my sonne howe to vse his office, in the administration of iustice, and politike gouernement: the third onely containng a Kings outward behauiour in indifferent things; what agreeance and conformitie he ought to keepe betwixt his outward behauiour in these things, and the vertuous qualities of his minde: & how they should serue for trunshemen, to interpret the inwarde disposition of the minde, to the eyes of them that cannot see farther within him, and therefore must onely iudge of him by the outward appearance. So as if there were no more to be looked into, but the very methode and order of the booke, it will sufficientlie cleare me of that first and grienousest imputation, in the point of Re-

TO THE READER.

Religion: since in the first part, where Religion is onely treated of, I speake so plainly. And what in other parts I speake of Puritanes, it is onely of their morall faults, in that part where I speake of policie: declaring when they contemne the law and soveraigne authoritie, what examplare punishment they deserue for the same. And now as to the matter it selfe where-upon this skandale is taken, that I may sufficiently satisfie all honest men, and by a iust apologie raise up a brasen wall or bulwark against all the darts of the enuious, I will the more narrowly rippe up the wordes, whereat they seeme to bee somewhat stomacked.

First then, as to the name of Puritanes, I am not ignorant that the stile thereof doth properly belong onely to that vile sect amongst the Anabaptists, called the Familie of loue; because they thinke themselves onely pure, and in a manner, without sinne, the onely true Church, and only worthie to bee participant of the Sacraments; and all the rest of the world to be but abomination in the sight of God. Of this speciall sect I principally meane, when

TO THE READER.

I speake of Puritanes; diners of them, as Browne, Penrie, and others, hauing at sundrie times come in Scotland, to sowe their popple amongst vs (and from my heart I wish, that they had left no schollers behinde them, who by their fruites will in the owne time be manifested) and partly, indeede, I giue this stile to such brainsick and headie preachers their disciples and followers, as refusing to be called of that sect, yet participates too much with their humours, in maintaining the aboue mentioned errours; not onely agreeing with the generall rule of all Anabaptists, in the contempt of the ciuill Magistrate, and in leaning to their owne dreames and reuelations; but particularly with this sect, in accounting all men prophane that sweares not to all their fantasies; in making for euerie particular question of the policie of the Church, as great commotion, as if the article of the Trinitie were called in controuersie; in making the Scriptures to be ruled by their conscience, and not their conscience by the Scripture; and he that denies the least iot of their grounds, sit tibi tanquam ethnicus & publicanus;

not

TO THE READER.

not worthy to enioy the benefite of breaching, much lesse to participate with them of the Sacraments : and before that any of their grounds be impugned, let King, people, law and all be tread vnder foote. Such holie warres are to be preferred to an vngodlie peace : no, in such cases, Christian princes are not only to be resisted vnto, but not to be prayed for. For prayer must come of Faith, and it is reuealed to their consciences, that God will heare no prayer for such a Prince. Iudge then, Christian reader, if I wrong this sort of people, in giuing them the style of that sect, whose errors they imitate : and since they are contented to weare their liuerie, let them not bee ashamed to borrowe also their name. It is onely of this kind of men, that in this book I write so sharplie ; and whome I wishe my Sonne to punishe, in-case they refuse to obey the lawe, and will not cease to stir-up a rebellion. Whome against I haue written the more bitterlie, in respect of diuers famous libels, & iniurious speeches spred by some of them, not onely dishonourably inuectiue against all Christian princes, but euen reprochefull to our profession and religion.

TO THE READER.

*ligion, in respect they are come out under
 coullour thereof: and yet were neuer an-
 swered but by Papists, who generally med-
 dle aswell against them, as the religion it
 selfe; whereby the skandale was rather
 doubled, then taken away. But on the o-
 ther part, I protest upon mine honour, I
 meane it not generally of all Preachers, or
 others, that likes better of the single forme
 of policie in our Church, then of the many
 ceremonies in the Church of England; that
 are perswaded, that their Bishops smells of
 a Papall supremacie, that the Surplise, the
 cornerd cap, and such like, are the out-
 ward badges of Popish errors. No, I am
 so farre from being contentious in these
 things, (which for my owne part I euer
 esteemed as indifferent) as I doe equally
 loue and honour the learned and graue
 men of either of these opinions. It can
 no waies become me to pronounce so light-
 ly a sentence, in so olde a controuersie. We
 all (God bee praised) doe agree in the
 grounds, and the bitternesse of men upon
 such questions, doth but trouble the peace
 of the Church; and giues aduantage and
 entry to the Papists by our diuision. But
 towards*

T O T H E R E A D E R.

towards them, I onely vse this prouision, that where the Law is otherwayes, they may content themselues soberly and quietly with their owne opinions, not resisting to the authoritie, nor breaking the law of the countrie; neither about all, stirring any rebellion or schisme: but possessing their soules in peace, let them preasse by patience, and well grounded reasons, either to perswade all the rest to like of their iudgements; or where they see better grounds on the other part, not to be ashamed peaceable to incline thereunto, laying aside all preoccupied opinions.

And that this is the onely meaning of my booke, and not any coldnesse or crack in Religion, that place doth plainlie witnessse, where, after I haue spoken of the faults in our Ecclesiasticall estate, I exhort my sonne to bee beneficiall vnto the good men of the Ministrie; praising God there, that there is presently a sufficient number of good men of them in this kingdome: and yet are they all knowne to be against the forme of the English Church. Yea, so farre I am in that place from admitting corruption in Religion, as I wish him in
pro-

TO THE READER.

promouing them, to vse such caution, as may preserue their estate from creeping to corruption; euer vsing that forme thorough the whole booke, where euer I speake of bad preachers, tearming them some of the ministers, and not Ministers or Ministrie in generall. And to conclude this point of Religion, what indifferencie of Religion can Momus call that in me, where, speaking of my sonnes mariage (in case it pleased God before that time to cut the threed of my life) I plainlie forewarne him of the inconueniences that were like to insue, in case he should marrie any that be of a different profession in Religion from him: notwithstanding that the number of Princes professing our Religion bee so small, as it is hard to foresee, how he can be that way, meetly matched according to his ranke.

And as for the other point, that by some parts in this booke, it should appeare, that I doe nourish in my minde, a vindictiue resolution against England, or some principals there; it is surelie more then wonderfull vnto me, vpon what grounds they can haue gathered such conclusions.

For

TO THE READER.

For as upon the one part, I neither by name nor discription point out England in that part of my discourse; so upon the other, I plainly bewray my meaning to be of Scottish-men, where I conclude that purpose in these termes: that the loue I beare to my Son, hath mooued me to be so plaine in this argumēt: for so that I discharge my conscience to him in uttering the veritie, I care not what any traitour or treason-allowe doe thinke of it. And English-men could not therby be meant, since they could be no traitors, where they ought no allegiance. I am not ignorant of a wise and Princely apothegme, which the same Queene of England vttered about the time of hir owne coronation. But the drift of that discourse doth fully cleare my intention, being onely grounded upon that precept to my Sonne, that he should not permit any vnreuerent detracting of his predecessors; bringing in that purpose of my mother onely for an example of my experience anent Scottish-men, without vsing any perswading to him of reuenge. For a Kings giuing of any fault the dew stile, inferres no reduction of the faulters pardon. No, I am
by

TO THE READER.

by a degree nearer of kinne vnto my mother then he is, neither thinke I my selfe, either that unworthie, or that neere my ende, that I neede to make such a Dauidicall testament; since I haue euer thought it the dutie of a worthie Prince, rather with a pike, then a pen, to write his iust reuenge. But in this matter I haue no delight to be large, wishing all men to iudge of my future proiects, according to my by-past actions.

Thus hauing as much insisted in the clearing of these two points, as will (I hope) giue sufficient satisfaction to all honest men, and leauing the enuious to the foode of their owne venome; I will heartilie pray thee, louing reader, charitably to conceiue of my honest intention in this booke. I knowe the greatest part of the people of this whole Ile, haue been very curious for a sight thereof: some for the loue they beare mee, either being particularlie acquainted with me, or by a good report that perhappes they haue heard of mee; and therefore longed to see any thing, that proceeded from that authour whome they so loued and honoured; since bookes are vine

Idées

TO THE READER.

Idees of the authors minde. Some onely for meere curiositie, that thinkes it their honour to know all new things, were curious to glut their eyes therewith, only that they might vaunt them to haue seene it: and some fraughted with causelesse enuie at the authour, did greedilie search out the booke, thinking their stomacke fit enough, for turning neuer so wholesome foode into noysome and infectiue humours. So as this their great concurrence in curiositie, (though proceeding from farre different complexions) hath inforced the vn-timous divulgating of this booke, farre contrarie to my intention, as I haue alreadie said. To which hydra of diuerslie enclined spectators, I haue no targe to oppone but plainnesse, patience, and sinceritie: plainnesse, for resoluing and satisfying of the first sort; patience, for to beare with the shallownesse of the next; and sinceritie to defie the malice of the third withall. Though I cannot please all men therein, I am contented so that I onely please the vertuous sort: and though they also finde not euerie thing therein, so fullie to answer their expectation, as the argument would seeme

TO THE READER

to require; although I would shew them modestly to remember, that God hath not bestowed all his gifts upon one but parted them by a Iustice distributis and that many eyes sees more then I; and that the varietie of mens mindⁿ such, that tot capita tot sensus; yea and that euen the very faces, that God hath by nature brought forth in the worl, doe euey one in some of their particula^r lineaments, differ from any other: yet ~~truly~~ it was not my intention in handling of this purpose (as it is easie to perceiue) fully to set downe here all such grounds as might out of the best writers haue been alledged, and out of my owne inuention and experience added, for the persfite institution of a King: but onely to giue some such precepts to my owne Sonne, for the gouernment of this Kingdome, as was meetest for him to be instructed in, and lest became me to be the informer of.

If I in this booke haue been too particularly plaine, impute it to the necessitie of the subiect, not so much being ordained for the institution of a Prince in generall, as I haue said, as containing particular

B

precepts

T H E R E A D E R .

precepts my Sonne in speciall: whereas he could be made but a generall use, if they had contained the particular diseases of this Kingdome, with the best remedies for the same; which it became me best as a King, having learned both the theoricke and practice thereof, more plainly to expresse, than any simple schoole-man, that onely know matters of Kingdomes by contemplation.

But if in some places it seeme too obscure, impute it to the shortnesse thereof, being both for the respect of my selfe, and of my Sonne, constrained hereunto: my owne respect, for fault of asure, being so continually occupied in the affaires of my office, as my great burthen; and restlesse fashery is more then knowne, of all that knowes or heares of me: for my Sonnes respect, because I knowe by my selfe, that a Prince so long as he is young, will be so carried away with some sorte of delight or other, that he cannot patiently abide the reading of any large volume: and when he comes to a full maturitie of age, he must be so busied in the active part of his charge, as he will not be permitted to bestow many houres
upon

TO THE READER.

upon the contemplatiue part thereof. So as it was neither fit for him, nor possible for mee, to haue made this treatise any more ample then it is. Indeede I am little beholden to the curiositie of some, who thinking it too large already (as appeares) for lacke of leasure to copie it, drew some notes out of it, for speeds sake; putting in the one halfe of the purpose, and leauing out the other: not vnlike the man that alleadged that part of the Psalme, non est Deus; but left out the preceding words, Dixit insipiens in corde suo. And of these notes, making a little pamphlet (lacking both my methode and halfe of my matter) entituled it, forsooth, the Kings Testament: as if I had eiked a third Testament of my owne, to the two that are in the holy Scriptures. It is true that in a place thereof, for affirmation of the purpose I am speaking of to my Sonne, I bring my selfe in there, as speaking vpon my Testament: for in that sense, euery record in write of a mans opinion in any thing (in respect that papers out-lines their authors) is as it were a Testament of that mans will in that case: and in that sense it

B 2

is



Adam Plym.



TO THE READER.

is, that in that place I call this treatise a Testament. But from any particular sentence in a booke, to giue the booke it selfe a title, is as ridiculous, as to stile the booke of the Psalmes, the booke of Dixit insipiens, because with these words one of them doth begin.

Well, leauing these new baptisers and blockers of other mens books, to their owne follies, I returne to my purpose, anent the shortnesse of this booke: suspecting that all my excuses for the shortnesse thereof, shall not satisfie some, especially in our neighbour countrie: who though, that as I haue so narrowly in this treatise touched all the principall sicknesses in our kingdome, with ouertures for the remedies thereof, as I said before: so looked they to haue found something therein, that should haue touched the sicknesses of their state, in the like sort. But they will easily excuse me thereof, if they will consider the forme I haue used in this treatise; wherein I onely teach my Sonne, out of my owne experience, what forme of gouernment is fittest for this Kingdome: and in one part thereof speaking of the bordours, I plainly there doe excuse

TO THE READER.

*cuse my selfe, that I will speake no thing of
 the state of England, as a matter wherein
 I neuer had experience. I know, indeede,
 no Kingdome lacks her owne diseases,
 and likewayes what interest I haue in the
 prosperitie of that state: for although I
 would be silent, my blood and discent doth
 sufficiently proclaime it. But notwith-
 standing, since there is a lawfull Queene
 there presently raigning, who hath so long
 with so great wisdom and felicitie go-
 uerned her Kingdomes, as (I must in true
 sinceritie confesse) the like hath not been
 read nor heard of, either in our time, or
 since the dayes of the Romane Emperour
 Augustus; it could no wayes become me,
 farre inferiour to her in knowledge and
 experience, to bee a busie-bodie in other
 Princes matters, and to fish in other folkes
 waters, as the proverbe is. No, I hope by the
 contrarie (with Gods grace) euer to keepe
 that Christian rule, To doe as I would be
 done to: and I doubt nothing, yea euen in
 her name I dare promise, by the bypast ex-
 perience of her happie gouernment, as I
 haue alreadie said, that no good subiect
 shall be more carefull to enforme her of any*

TO THE READER.

is, that in that place I call this treatise a Testament. But from any particular sentence in a booke, to giue the booke it selfe a title, is as ridiculous, as to stile the booke of the Psalmes, the booke of Dixit insipiens, because with these words one of them doth begin.

Well, leauing these new baptisers and blockers of other mens books, to their owne follies, I returne to my purpose, anent the shortnesse of this booke: suspecting that all my excuses for the shortnesse thereof, shall not satisfie some, especially in our neighbour countrie: who though, that as I haue so narrowly in this treatise touched all the principall sicknesses in our kingdome, with ouertures for the remedies thereof, as I said before: so looked they to haue found something therein, that should haue touched the sicknesses of their state, in the like sort. But they will easily excuse me thereof, if they will consider the forme I haue vsed in this treatise; wherein I onely teach my Sonne, out of my owne experience, what forme of gouernment is fittest for this Kingdome: and in one part thereof speaking of the bordours, I plainly there doe excuse

TO THE READER.

cuse my selfe, that I will speake no thing of the state of England, as a matter wherein I neuer had experience. I know, indeede, no Kingdome lacks her owne diseases, and likewayes what interest I haue in the prosperitie of that state: for although I would be silent, my blood and discent doth sufficiently proclaime it. But notwithstanding, since there is a lawfull Queene there presently raigning, who hath so long with so great wisdom and felicitie gouerned her Kingdomes, as (I must in true sinceritie confesse) the like hath not been read nor heard of, either in our time, or since the dayes of the Romane Emperour Augustus; it could no wayes become me, farre inferiour to her in knowledge and experience, to bee a busie-bodie in other Princes matters, and to fish in other folkes waters, as the prouerbe is. No, I hope by the contrarie (with Gods grace) euer to keepe that Christian rule, To doe as I would be done to: and I doubt nothing, yea euen in her name I dare promise, by the bypast experience of her happie gouernment, as I haue alreadie said, that no good subiect shall be more carefull to enforme her of any

TO THE READER.

corruptions stollen in in her state: then she shall be Zealous for the discharge of her conscience and honour, to see the same purged and restored to the auncient integritie: and further, during her time, becomes me least of any to meddle in.

And thus having resolved all the doubts, so farre as I can imagine may bee mooued against this treatise; it onely rests to pray thee (charitable reader) to interpret fauourably this birth of mine, according to the integritie of the author, and not looking for perfection in the worke it selfe. As for my part, I onely glorie thereof in this point, that I trust no sort of vertue is condemned, nor any degree of vice allowed in it: and that (though it be not perhaps so gorgeously decked, and richly attired as it ought to be) it is at the least rightly proportioned in all the members, without any monstrous deformitie in any of them: and specially that since it was first written in secret, and is now published, not of ambition, but of a kinde of necessitie; it must be taken of all men, for the true image of my very mind, and forme of the rule, which I haue prescribed to my selfe and mine.

TO THE READER.

mine. Which as in all my actions I haue hitherto preassed to expresse, so farre as the nature of my charge, and the condition of time would permit me : so beareth it a discouerie of that, which may be looked for at my hand, and where-to, euen in my secret thoughts, I haue engaged my selfe for the time to come. And thus in a firme trust, that it shall please God, who with my being and Crowne, gaue me this minde, to maintaine and augment the same in me and my posteritie, to the discharge of our conscience, the maintenance of our honor, and weale of our people; I bid thee hartely fare-well.



TO THE HONORABLE SENATE OF THE UNITED STATES

IN SENATE, January 1, 1891.

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE, MAY 1, 1890.

WASHINGTON: GOVERNMENT PRINTING OFFICE: 1891.

1891



OF
A KINGS CHRIS-
TIAN DVTIE TO-
WARDS GOD.

THE FIRST BOOKE.



Sh e cannot be thought
worthy to rule and com-
maund others, that can-
not rule and dantone his
owne proper affections
and vnreasonable appetites, so can he
not be thought worthie to gouerne a
Christian people knowing and fea-
ring God, that in his own person and
heart, feareth not and loueth not the
Diuine Majestie. Neither can anie
thing in his gouernment succeed wel
with him (deuise and labour as he list)
as comming from a filthie spring, if
his person be vnsanctified: for (as that

*The true
ground of
good go-
uernment.*

C

royall



Psal. 127. 1. royall Prophet saith) *Except the Lord build the house, they labour in vaine that build it : except the Lord keepe the Citie, the keepers watch it in vaine :* in respect the blessing of God hath only power to giue the successe thereunto : and

1. Cor. 3. 6. as Paul saith, he planteth, *Apollos watereth ; but it is God onely that giueth the increase.* Therefore (my sonne) first

*Double bond
of a Prince
to God.*

of all things, learne to know and loue that G O D, whome-to yee haue a double obligation ; first, for that hee made you a man ; and next, for that hee made you a little God to sitte on his Throne, and rule ouer other men. Remember, that as in dignitie hee hath erected you aboue others, so ought yee in thankfulness towards him, goe as farre beyond all others. A moate in anothers eye, is a beame into yours : a blemish in another, is a leprouse byle into you : and a veniall sinne (as the Papists call it) in another, is a great crime into you. Thinke not therefore, that the highnes of your dignitie diminisheth your faults (much lesse giueth you a licence to sin) but
by

*The great-
nes of the
fault of a
Prince.*

by the contrarie, your fault shal be ag-
 grauated, according to the height of
 your dignitie; any sinne that ye com-
 mit, not being a single sin, procuring
 but the fall of one; but being an ex-
 emplare sinne, and therefore drawing
 with it the whole multitude to bee
 guiltie of the same. Remember then,
 that this glistering worldlie glorie of
 Kings, is giuen them by God, to teach *The true*
 them to preasse so to glister and shine *glorie of*
 before their people, in al works of san- *Kings.*
 ctification & righteousness, that their
 persons as bright lampes of godlines
 and vertue may, going in and out be-
 fore their people, giue light to al their
 steps. Remēber also, that by the right
 knowledge, and feare of God (which
 is *the beginning of wisdom*, as Salomon Prou. 9. 10.
 saith) ye shall know all the things ne-
 cessarie for the discharge of your du-
 tie, both as a Christian, and as a King;
 seeing in him, as in a mirrour, the
 course of all earthlie things, whereof
 he is the spring and only moouer.

Now, the onely way to bring you *The meanes*
 to this knowledge, is diligentlie to *to know*
 C 2 reade *Gods*

- reade his word, and earnestly to pray
for the right vnderstanding thereof.
Search the Scriptures, saith Christ, *for*
Ioh. 5. 39. *they beare testimonie of me* : and the
whole Scripture, saith Paul, *is giuen by*
2. Timot. 3. *inspiration of God, and is profitable to*
16. 17. *teach, to conuince, to correct, & to instruct*
in righteousness; that the man of God may
be absolute; being made perfit vnto al good
workes. And most properlie of any o-
ther, belongeth the reading thereof
Deut. 17. vnto kings, since in that part of Scrip-
ture, where the godlie Kings are first
made mention off, that were ordai-
ned to rule ouer the people of God,
there is an expresse and most notable
exhortation and commaundement
giuen them, to reade and meditate in
the law of God. I ioine to this, the
carefull hearing of the doctrine with
attendance and reuerence : For *saith*
Rom. 10. 17 *commeth by hearing*, saith the same A-
postle. But aboue all, beware yee
wrest not the word to your owne ap-
petite, as ouer many doe, making it
like a bell to sound as ye please to in-
terprete : but by the contrarie, frame
all

all your affections, to follow precisely the rule there set downe.

The whole Scripture chiefly containeth two things : a command, and a prohibition ; to do such things, and to abstaine from the contrarie. Obey in both ; neither thinke it enough to abstaine from euill, and do no good: nor thinke not that if ye doe manie good things, it may serue you for a cloake to mixe euil turnes therewith.

Wherein chiefly the whole Scripture consisteth.

And as in these two points, the whole Scripture principallie consisteth : so in two degrees standeth the whole seruice of God by man : interiour, or upward ; exteriour, or downward : the first, by prayer in faith towards God ; the next, by workes flowing therefra before the world : which is nothing else, but the exercise of Religion towards God, and of equitie towards your neighbour.

Two degrees of the seruice of God.

As for the particular poynts of Religion, I neede not to dilate them ; I am no hypocrite, follow my footestepes, and your owne present education therein. I thanke God, I

A remarkable paterne.

was neuer ashamed to giue account of my profession, howsoever the malicious lying tongues of some haue traduced me: and if my conscience had not resolved me, that all my Religion presently professed by me and my kingdome, was grounded vpon the plaine wordes of the Scripture, without the which all points of Religion are superfluous, as anie thing contrarie to the same is abomination, I had neuer outwardlie avowed it, for pleasure or awe of any flesh.

And as for the points of equitie towards your neighbour (because that will fall in properlie, vpon the second part concerning a kings office) I leaue it to the owne roome.

Religion.

For the first part then of mans seruice to his God, which is Religion, that is, the worshippe of God according to his revealed will, it is wholly grounded vpon the Scripture, as I haue alreadie sayd, quickened by faith, and conserued by conscience. For the Scripture, I haue now spoken of it in generall: but that ye may
the

the more readilie make choise of any part thereof, for your instruction or comfort, remember shortlie this methode.

The whole Scripture is dited by Gods spirit, thereby, as by his liuelie word, to instruct and rule the whole Church militant to the ende of the world. It is composed of two parts, the Olde and new Testament. The grounde of the former is the Law, which sheweth our sinne, and containeth justice : the ground of the other is Christ, who pardoning sinne containeth grace. The summe of the Law is the tenne Commandements, more largelie dilated in the bookes of *Moses*, interpreted and applied by the Prophets, and by the histories, are the examples shewed of obedience or disobedience thereto, and what *premium* or *pæna* was accordinglie giuen by God. But because no man was able to keepe the Law, nor any part thereof, it pleased God of his infinite wisedome and goodnesse, to incarnate his onely Sonne in

The methode of Scripture.

Of the Law.

our nature, for satisfaction of his iustice in his suffering for vs : that since we could not be saued by doing, wee might at least, be saued by beleeuing.

Of Grace.

The ground therefore of the word of grace, is contained in the foure histories of the birth, life, death, resurrection and ascension of Christ. The larger interpretation and vse thereof, is contained in the Epistles of the Apostles : and the practise in the faithfull or vnfaithfull, with the historie of the infancie and first progresse of the Church is contained in their acts.

Vse of the Law.

Would ye then know your sinne by the Law? reade the bookes of *Moses* containing it. Would yee haue a commentarie thereupon? Reade the Prophets, and likewise the bookes of the *Prouerbs* and *Ecclesiastes*, written by that great paterne of wisdom *Salomon*; which will not only serue you for instruction, how to walke in the obedience of the Law of God, but is also so full of golden sentences, and morall precepts, in all things that can concerne your conuersation in the world,

world, as among all the prophane Philosophers and Poets, ye shall not finde so rich a store-house of precepts of naturall wisedome, agreeing with the will and diuine wisedome of God. Would ye see how good men are rewarded, and wicked punished? looke the historicall partes of these same bookes of *Moses*, together with the histories of *Iosua*, the *Iudges*, *Ezra*, *Nehemiah*, *Esther*, and *Iob*: but especially the bookes of the *Kings*, and *Chronicles*, wherewith ye ought to be familiarlie acquainted: for there shall ye see your selfe, as in a mirrour, in the catalogue either of the good or the euill Kings.

Would yee knowe the doctrine, *Use of the*
 life and death of our Sauour Christ? *Gospell.*
 reade the Euangelists. Would ye be more particularlie trained vp in his Schoole? meditate vpon the Epistles of the Apostles. And would yee be acquainted with the practizes of that doctrine in the persons of the Primitive Church? Cast vp the Apostles Acts. And as to the Apocryphe
 bookes

bookes, I omit them, because I am no Papist, as I said before, and indeede some of them are no waies like the ditement of the Spirit of God.

*How to
reade the
Scripture.*

But when yee reade the Scripture, reade it with a sanctified & chaste hart: admire reuerentlie such obscure places as ye vnderstand not, blaming onely your own capacitie: reade with delight the plaine places, and study carefully to vnderstand those that are somewhat difficile: preasse to be a good textuare; for the Scripture is euer the best interpreter of it selfe. But preasse not curiously to seek out farther then is contained therein; for that were ouer vnmanerly a presumption, to striue to be further vpō Gods secrets, then he hath will ye be: for what he thought needfull for vs to know, that hath he reuealed there. And delight most in reading such partes of the Scripture, as may best serue for your instruction in your calling; rejecting foolish curiosities vpon genealogies and contentions, *which are but vaine and profit not, as Paul saith.*

Tit. 3. 9.

Now,

Now, as to faith, which is the nou- *Faith the*
 risher and quickner of Religion, as I *nourisher of*
 haue alreadie said, it is a sure perswa- *Religion.*
 sion and apprehension of the promi-
 ses of God, applying them to your
 soule: and therefore may it iustly bee
 called, the golden chaine that linketh
 the faithfull soule to Christ. And be-
 cause it groweth not in our garden,
 but *is the free gift of God*, as the same A- *Philip. 1. 29*
 postle saith, it must bee nourished by
 prayer, which is nothing else, but a
 friendly talking with God.

As for teaching you the forme of
 your prayers, the Psalmes of *David* *Prayer, and*
 are the meetest schoole-master that *whence to*
 ye can be acquainted with (next the *learne the*
 prayer of our Sauour, which is the *best forme*
 onely rule of prayer) whereout of as *thereof.*
 of most rich and pure fountaines, ye
 may learne all forme of prayer, ne-
 cessarie for your comfort at all occa-
 sions. And so much the fitter are they
 for you, then for the common sort, in
 respect the composer thereof was a
 king: and therefore best behoued to
 know a kings wants, and what things
 were

were meekest to be required by a king at Gods hand for remedie thereof.

Generall exercise of prayer.

Use often to pray when yee are quietest, especiallie forget it not in your bed, how oft soeuer yee doe it at other times: for publique prayer serueth as much for example, as for any particular comfort to the suppliant.

What rule or regard to be used in prayer.

In your prayer, bee neither ouer straunge with God, like the ignorant common sort, that prayeth nothing but out of books; nor yet ouer homelie with him, like some of the vaine Pharisaicall Puritanes, that think they rule him vpon their fingers. The former way will breed an vncouth coldnes in you towards him, the other will breede in you a contempt of him. But in your prayer to God speak with all reuerence: for if a subject, will not speake but reuerentlie to a King, much lesse should any flesh presume to talke with God, as with his companion.

What to craue of God.

Craue in your prayer, not onelie things spirituall, but also things temporall,

porall, sometimes of greater, & sometimes of lesse consequence; that yee may lay vp in store his grant of these thinges, for confirmation of your faith, and to bee an arles-penny vnto you of his loue. Pray, as ye find your heart moueth you, *pro re nata*: but see that ye sute no vnlawfull things, as reuenge, lust, or such like: for that prayer cannot come of faith: *and whatsoever* Rom. 14. 23
is done without faith is sinne, as the Apostle saith.

When yee obtaine your prayer, How to interpret the issue of prayer.
 thanke him joyfully therefore: if o-
 therwaies, beare patientlie, preassing Luke 18.
 to win him with importunitie, as the widow did the vnrighteous Iudge:
 and if notwithstanding thereof ye be not heard, assure your selfe, God foreseeeth that which yee aske is not for your weale: and learne in time, so to interpret all the aduersities that God shall send vnto you; so shall ye in the midst of them, not onlie bee armed with patience, but joyfullie lift vp your eyes from the present trouble, to the happie ende that God will
 turne

turne it to. And when ye finde it once
so fall out by prooffe, arme your selfe
with the experience thereof against
the next trouble, assuring your selfe,
though yee cannot in time of the
showre see thorough the clowd, yet
in the end, shall ye find, God sent it for
your weale, as yee found in the for-
mer.

*Conscience
the conser-
uer of Reli-
gion.*

And as for conscience, which I
called the conseruer of Religion, it
is nothing else, but the light of know-
ledge that God hath planted in man,
which euer watching ouer all his ac-
tions, as it beareth him a joyfull testi-
monie when he does right, so chop-
peth it him with a feeling that hee
hath done wrong, when euer he com-
mitteth any sinne. And surely, al-
though this conscience bee a great
torture to the wicked, yet is it as great
a comfort to the godlie, if wee will
consider it rightly. For haue we not a
great aduantage, that haue within our
selues while wee liue heere, a count
booke and inuentarie of al the crimes
that wee shall be accused of, either at
the

*The inuen-
tarie of our
life.*

the houre of our death, or at the great day of judgement; which when wee please (yea though wee forget) will chop, and remember vs to look vpon it; that while we haue leasure and are here, wee may remember to amend; and so at the day of our triall, compare with *new and white garments washed in the bloud of the Lambe*, as *S. Iohn* saith. Aboue all then, my Sonne, labour to keepe sound this conscience, which many prattle of, but ouer few feele: especiallie be carefull to keepe it free from two diseases, wherewith it vseth oft to be infected; to wit, *Lea-* The diseases of conscience. *profie*, and *Superstition*: the former is the mother of *Atheisme*, the other of *Heresies*. By a leaprouse conscience, I meane *a cauterized conscience*, 1. Tim. 4. 2. as *Paul* calleth it, being become senselesse of sinne, through sleeping in a carelesse securitie, as King *Dauids* was, after his murther and adulterie, euer till he was wakened by the Prophet *Nathans* similitude. And by superstition, I meane, when one restraines himselfe to any other rule in
the

the seruice of God, then is warranted by the word, the onclie true square of Gods seruice.

*Preserua-
tine against
leaproisie of
conscience.*

As for a preseruatiue against this leaprosie, remember euer once in the foure and twentie houres, either in the night, or when yee are at greatest quiet, to call your selfe to account of all your last daies actions, either wherein yee haue committed things ye should not, or omitted the things ye should doe, either in your Christian or Kingly calling : and in that account, let not your selfe be smoothed ouer with that flattering *φιλαυτία*, which is ouer kindlie a sicknes to all mankinde: but censure your selfe as sharply, as if ye were your owne enemy : *For if ye iudge your selfe, ye shall not be iudged*, as the Apostle saith : and then according to your censure, reforme your actions as far as yee may ; eschewing euer, wilfully and wittinglie to contrarie your conscience. For a small sinne wilfullie committed, with a deliberate resolution to breake the bridle of conscience therein, is farre

*1. Cor. 11.
31.*

farre more grieuous before God, then a greater sinne committed in a suddaine passion, when conscience is a sleepe. Remember therefore in all your actions, of the great account that yee are one daie to make : in all the daies of your life euer learning to die, and liuing euery day as it were your last;

Last account.

Omnem crede diem tibi diluxisse supremum.

Horat. lib. 1. epist.

And therefore, I would not haue you to pray with the Papists, to bee preserued from suddaine death, but that God would giue you grace so to liue, as ye may euerie houre of your life be readie for death : so shall ye attaine to the vertue of true Fortitude, neuer being affraid for the horror of death, come when he list. And especially, beware to offend your conscience, with vse of swearing or lying, suppose but in jest ; for oathes are but an vse, and a sinne cloathed with no delight nor gaine, and therefore the more inexcusable euen in the sight of men : and lying commeth also

True Fortitude.

Foolish vse of oathes.

D

much

much of a vile use, which bannisheth shame. Therefore beware euen to denie the truth, which is a sorte of lie, that may best bee eschewed by a person of your ranke. For if any thing bee asked at you that yee thinke not meete to reueale, if yee say, that question is not pertinent for them to aske, who dare examine you further? and vsing sometimes this answere both in true and false things that shal be asked at you, such vnmanerly people will neuer be the wiser thereof.

Against superstition.

And for keeping your conscience sound from that sicknes of superstition, ye must neither lay the safetie of your conscience vpon the credit of your owne conceites, nor yet of other mens humours, how great doctors of diuinitie that euer they bee: but ye must onely ground it vpon the expresse Scripture: For conscience not grounded vpon sure knowledge, is either an ignorant fantasie, or an arrogant vanitie. Beware therefore in this case with two extremities: the one, to belecue with the Papists, the Churches

Churches authoritie, better then your owne knowledge: the other to leane, with the Anabaptistes, to your owne conceites and dreamed reuelations.

But learne wisely to discerne betwixt points of saluation and indifferent thing, betwixt substance and ceremonies; and betwixt the expresse commaundement and will of God in his word, and the invention or ordinance of man: since all that is necessarie for saluation is contained in the Scripture. For in any thing that is expressly commanded or prohibited in the booke of God, ye cannot be ouer precise, euen in the least thing; counting euery sinne, not according to the light estimation, and common vse of it in the world, but as the booke of God counteth of it. But as for all other things not contained in the Scripture, spare not to vse or alter them, as the necessitie of the time shall require. And when any of the spirituall office-bearers in the Church, speaketh vnto you any

*Difference
of internall
and exter-
nall things*

*Account of
things ex-
ternall.*

thing that is well warranted by the word, reuerence and obey them as the Heraulds of the most high God : but, if passing that bounds, they vrge you to embrace any of their fantasies in the place of Gods word, or would colour their particulars with a pretended zeale, acknowledge them for no other then vaine men, exceeding the bounds of their calling ; and according to your office, grauely and with authoritie redact them in order againe.

Conclusion.

To conclude then, both this purpose of conscience, and the first part of this booke ; Keepe God more sparingly in your mouth, but abundantly in your heart : be precise in effect, but sociall in shew : kyt the more by your deedes then by your words the loue of vertue and hatred of vice : and delight more to bee godlie and vertuous in deede, then to be thought and called so ; expecting more for your praise and reward in heauen, then heere : and apply to all your outward actions Christes commaunde,

to pray and giue your almes secretly :
 So shall ye on the one part be inward-
 ly garnished with true Christian hu-
 millty, not outwardly (with the proud
 Pharisie) glorying in your godlines :
 but saying, as Christ commandeth vs
 all, when we haue done all that we
 can, *Inutiles serui sumus*. And on the o- Luk. 10. 17.
 ther part, ye shall eschew outwardly
 before the world, the suspition of
 filthie proud hypocrisie and
 deceitfull dissimu-
 lation.



to pray and give your hearts
 so that you may be inwardly
 purified with the Christian
 and inwardly (with the
 heart) glorifying in your
 but living as Christ commanded us
 all when we have done all that we
 can, we shall see our own
 that we have done our duty
 before the world, the fashion of
 this world is passing away
 and all things are becoming
 old and are passing away.
 Therefore, let us not be
 deceived by the world, but
 let us be faithful to the
 end.





OF
A KINGS DV-
TIE IN HIS
OFFICE.

THE SECOND BOOKE.



Vt as ye are clothed
with two callings,
so must ye be alike
carefull for the dis-
charge of them
both : that as yee
are a good Christian, so ye may bee
a good King, discharging your of-
fice (as I shewed before) in the
points of justice and equitie : which
in two fundrie waies ye must doe : the
one, in establishing and executing,
(which is the life of the law) good
lawes among your people : the other,
by your behaiour in your owne
person, and with your seruants, to

*The office of
a King.*

*Plato in Po-
lit.
Isocr. in
Sym.*

teach your people by your example: for people are naturally inclined to counterfaite (like Apes) their Princes maners, according to the notable saying of *Plato*, expressed by the Poet

*Plato in Po-
lit.*

*Claudian.
in 4. conf.
Hon.*

——— *Componitur orbis
Regis ad exemplum, nec sic inflectere sen-
sus
Humanos edicta valent, quàm vita re-
gentis.*

*Difference
of a King
and a Ty-
rant.*

*Plato in Po-
lit.*

*Arist. 5. Po-
lit.*

For the part of making, and executing of lawes, consider first the true difference betwixt a lawfull good King, and an vsurping Tyrant, and ye shall the more easily vnderstand your dutie herein: for *contraria iuxta seposita magis elucescunt*. The one acknowledgeth himselfe ordained for his people, hauing receiued from God a burthen of gouernment whereof he must bee count-able: the other thinketh his people ordained for him, a pray to his passions and inordinate appetites, as the fruites of his magnanimitie. And therefore, as their ends are directlie contrarie, so are their whole actions, as meanes, whereby they

they preasse to attaine to their endes :
 A good King, thinking his highest
 honor to consist in the due discharge
 of his calling, employeth all his stu-
 die and paines, to procure and main-
 taine, by the making and executi-
 on of good lawes, the well-fare and *Xen. 8. Cyr.*
 peace of his people; and as their *Cic. lib. 5. de*
 naturall father and kindly maister, thin- *Rep.*
 keth his greatest contentment stan-
 deth in their prosperitie, and his grea-
 test suretie in hauing their hearts, sub-
 iecting his owne priuate affections
 and appetites to the weale and stan-
 ding of his subiects, euer thinking
 the common interesse his chiefeft
 particular: where by the contrarie, an
 vsurping Tyrant, thinking his grea-
 test honour and felicitie to consist in
 attaining *per fas, vel nefas*, to his am- *Arist. 5. Po-*
 bitious pretenses, thinketh neuer him- *lit.*
 selfe sure, but by the dissention and *Tacit. 4. hist.*
 factions among his people; and coun-
 terfeiting the Sainte while hee once
 creepe in credit, will then (by inuer-
 ting all good lawes to serue onely for
 his vnrule priuate affections) frame
 the

*The issue
and rewards
of a good
King.*

*Cic. 6. de
Rep.*

*The issue of
Tyrannes
Arist. 5.
Polit.
Isocr. in
Sym.*

the Common-weale ever to aduance his particular : building his suretie vpon his peoples miserie : and in the end (as a step-father and an vncouth hireling) make vp his owne hand vpon the ruines of the Republicke. And according to their actions, so receiue they their reward. For a good King (after a happie and famous Reigne) dieth in peace, lamented by his Subjects, and admired by his neighbours; and leauing a reuerent renowne behinde him in earth, obtaineth the crowne of eternall felicitie in heauen. And although some of them (which falleth out verie rarely) may bee cut off by the reason of some vnnaturall subjects, yet liueth their fame after them, and some notable plague faileth neuer to ouer-take the committers in this life, besides their infamie to all posterities hereafter. Whereby the contrarie, a Tyrannes miserable and infamous life, armeth in end his owne subjects to become his burreaux : and although that rebellion be euer vnlawfull on their part, yet is the world

world so wearied of him, that his fall is little meaned by the rest of his subjects, and but smyled at by his neighbours. And besides the infamous memorie he leaueth behinde him here, and the endles paine hee sustaineth hereafter, it oft falleth out, that the committers not onely escape vnpunished, but farther, the fact will remaine as allowed by the law in diuers ages thereafter. It is easie then for you (my Sonne) to make a choise of one of these two sortes of rules, by following the way of vertue to establish your standing; yea, in case ye fell in the high way, yet should it be with the honourable report, and just re-grate of all honest men.

And therefore to returne to my purpose anent the ^{Anent the} gouernment of ^{making of} your subjects, by making and putting ^{lawes.} good lawes to execution; I remitte the making of them to your owne discretion, as yee shall finde the necessitie of new-rising corruptions to require them: for, *ex malis moribus bona leges nata sunt*: besides, that in this coun-

The authoritie and true use of Parliaments.

*L. 12.
Tab.*

countrie, we haue alreadie moe good lawes then are well execute, and am onely to insist in your forme of gouernment anent their execution. Onlie remember, that as Parliaments haue been ordained for making of lawes, so yee abuse not their institution, in holding them for any mens particulars. For as a Parliament is the honorablest and highest judgement in the land (as being the Kings head Courte) if it bee well vsed, which is by making of good lawes in it; so is it the in-justest judgement-seate that may bee, being abused to mens particulars: irreuocable decreits against particular parties being giuen therein vnder colour of generall lawes, and oftentimes the Estates not knowing themselves whom thereby they hurt. And therefore hold no Parliaments but for necessitie of new lawes, which would be but seldome: for few lawes and well put in execution, are best in a well ruled Common-weale. As for the matter of fore-saltures, which also are done in Parliament, it is not good

Impachment

good tiggung with these things; but my aduice is, ye fore-fault none but for such odious crimes as may make them vnworthie euer to bee restored againe. And for smaller offences, ye haue other penalties sharpe enough to be vsed against them.

*Cic. 3. de leg.
pro. D. f. and
pro Sest.*

And as for the execution of good lawes, whereat I left, remember that among the differences that I put betwixt the formes of the gouernment of a good King, and an vsurping Tyrant; I shew how a Tyrant would enter like a Saint while hee found himselfe fast vnder-foote, and then would suffer his vnrule affections to burst forth. Therefore be ye contrarie at your first entrie to your Kingdome,

Anent the execution of lawes.

to that *Quinquennium Neronis*, with his tender hearted wish, *Vellem nescire litteras*, in giuing the lawfull execution against all breakers thereof but exception. For since yee come not to your Reigne *precario*, nor by conquest, but by right and due discent; feare no vproares for doing of justice, since yee may assure your selfe,

A iust securitie to be used at first.

the

Sen. de cl. Ar. 7. pol.

Plato 2. &
10. de Re-
pub. Cic. ad
Q. fr.

the most part of your people will e-
uer naturally fauour iustice: proui-
ding alwaies, that ye doe it onely for
loue to iustice, and not for satisfying
any particular passions of yours, vn-
der colour thereof: otherwise, how
iustlie that euer the offender deserue
it, ye are guiltie of murther before
God. For ye must consider, that God
euer looketh to your inward intenti-
on in all your actions.

A good mix-
ture. Plato
in Pol. & 9.
de L. Sal. o-
rat. ad Cæ-
sar.

And when ye haue by the seueri-
tie of iustice once settled your coun-
tries, and made them knowe that ye
can strike, then may ye thereafter all
the dayes of your life mixe iustice
with mercie, punishing or sparing, as
ye shall finde the crime to haue been
wilfullie or rashlie committed, and
according to the by-past behauour
of the committer. For if otherwise
ye kyth your clemencie at the first,
the offences would soone come to
such heapes, and the contempt of
you growe so great, that when ye
would fall to punish, the number of
them to be punished would exceede
the

the innocent; and ye would be troubled to resolute whome-at to begin: and against your nature would be compelled then to warcke manie, whom the chastisement of fewe in the beginning might haue preserued. But in this, my ouer-deare bought experience may serue you for a sufficient lesson. For I confesse, where I thought (by being gracious at the beginning) to win all mens heartes to a louing and willing obedience, I by the contrarie found, the disorder of the countrie, and the losse of my thanks to be all my rewarde.

But as this seuerer justice of yours vpon all offences would be but for a time, (as I haue already sayd) so is there some horrible crimes that ye are bound in conscience neuer to forgive: such as Witch-craft, wilfull murder, Incest (especially within the degrees of consanguinitie) Sodomy, Poysoning, and false coine. As for offences against your owne person and authority, since the fault concerneth your selfe, I remit to your owne

A deare president.

Crimes unpardonable.

Treason against the.

*Prince his
person or au-
thoritie.*

owne choyse to punish or pardon therein, as your heart serueth you, and according to the circumstances of the turne and the qualitie of the committer.

*Stayning of
the blood.*

*Exod. 20.
12.*

*Plato 4. de
Legib.*

Here would I also eike another crime to be vn pardonable, if I should not bee thought partiall: but the fatherly loue I beare you, will make me breake the bounds of shame in opening it vnto you. It is then, the false and vncreuerent writing or speaking of malicious men against your Parents and Predecessors: ye know the commaund in Gods law, *Honour your Father and Mother*: and consequently, sen yee are the lawfull magistrate, suffer not both your Princes and your Parents to be dishonoured by any; especially, sith the example also toucheth your selfe, in leauing thereby to your successors, the measure of that which they shall mette out againe to you in your like behalfe. I graunt we haue all our faults, which, priuately betwixt you and God, should serue you for examples
to

to meditate vpon, and mend in your person; but shoulde not beca matter of discourse to others what-soeuer. And sith yee are come of as honorable Predecessoures as anie Prince liuing, repress the insolence of such, as vnder pretence to take a vice in the person, seekes craftily to stain the race, and to steale the affection of the people from their posteritie. For howe can they loue you, that hated them whome of yee are come? Wherefore destroy men innocent yong sucking Wolues and Foxes, but for the hatred they beare to their race? and why will a colt of a Courser of Naples, giue a greater price in a market, then an Asse-colt, but for loue of the race? It is therefore a thing monstrous, to see a man loue the childe, and hate the Parentes: as on the other parte, the infaming and making odious of the parent, is the readiest way to bring the sonne in contempt. And for conclusion of this point, I may also alledge my owne experience. For

E

be.



besides the judgements of God, that with my eyes I haue seene fall vpon all them that were chief traitours to my parents, I may justly affirme, I neuer found yet a constant byding by me in all my straits, by any that were of perfite age in my parentes dayes, but only by such as constantly bode by them. I meane specially by them that serued the Queene my mother : for so that I discharge my conscience to you, my Son, in reuealing to you the trueth, I care not, what any traitour or treason-allower thinke of it.

And although the crime of oppression be not in this ranke of vnardonable crimes, yet the ouer-common vse of it in this nation, as if it were a vertue, especially by the greatest rank of subiects in the land, requireth the King to be a sharpe censurer therof. Be diligent therefore to try, and awfull to beate downe the hornes of proude oppressours : embrace the quarrell of the poore and distressed, as your owne particular, thinking it your greatest honour to repress the op-

Arist. 1.

Polit.

Isocra. de

reg.

Cic. in Of.

et ad Qu.

f.

oppressours: care for the pleasure of none, neither spare yee any paines in your own person, to see their wrongs redressed: & remember of the honorable stile giuen to my grand-father of worthy memorie, in being called *the poore mans King*. And as the most part of a Kings office standeth in deciding that question of *Meum*, and *Tuum*, among his subiects; so remember when yee sit in iudgement, that the Throne ye sit on is Gods, as *Moses* sayeth, and sway neither to the right hand nor to the left, either louing the rich, or pittying the poore: Iustice should bee blinde and friendlesse: it is not there ye should rewarde your friends, or seek to crosse your enemies.

*The true
glorie of
Kings.*

*A memorabi-
le & wor-
thy pattern*

Deut. 1.

*Plato in
Polit.*

*Lic. ad Q.
frat.*

Arist. 1.

Ret.

Pl. in 1st.

Heere nowe speaking of oppressours and of iustice, the people lea-
deth mee to speake of Hie-lande and
Bordour oppressions. As for the Hie-
lands, I shortly comprehend them all
in two sortes of people: the one, that
dwelleth in our maine land, that are
barbarous for the most parte, and yet

*Of the high
lands.*

mixed with some shewe of ciuilitie: the other, that dwelleth in the Iles, & are all vitterly barbarous, without any sort or shewe of ciuilitie. For the first sorte, put straitely to execution the lawes made already by mee against the Ouer-lords, and the chiefes of their Clannes, and it will bee no difficultie to danton them. As for the other sort, follow forth the course that I haue intended, in planting Colonies among them of answerable In-lands subiects, that within short time may reforme and ciuilize the best inclined among them: rooting out, or transporting the barbarous and stubborne sort, and planting ciuility in their rooms.

Of the Bor-
ders.

But as for the Bordours, because I knowe, if yee enjoy not this whole Ile, according to Gods right and your lineall descent, ye will neuer get leave to brooke this north and barrenest parte thereof, no, not your owne head whereon the Crowne shoulde stand: I made not in that case trouble you with them: for then they will bee the bexim mid-

middest of the Ile, and so as easily ruled as any part thereof.

And that ye may the readier with wisdom and iustice gouerne your subjects, by knowing what vices they are naturally most inclined to, as a good Physitian, who must first knowe what peccant humours his patient naturally is most subject vnto, before hee can beginne his cure: I shall therefore shortly note vnto you the principall faults, that euery ranke of the people of this country is most affected vnto. And as for England, I will not speake by gesse of them, neuer hauing beene among them; although I hope in that God, who euer fauoureth the right, before I die, to be as well acquainted with their fashions.

A necessary point in a good gouernment. Plato in Polit.

As the whole Subjectes of our Country (by the auncient and fundamentall policie of our Kingdome) are diuided into three estates; so is euery estate heereof generally subject to some speciall vices, which in a manner by long habitude, are thought

A consideration of the three Estates

rather vertue then vice among them : not that euery particular man, in any of these rankes of man, is subject vn- to them ; for there is good and euill of all sortes : but that I meane, I haue found by experience, these vices to haue taken greatest holde with these rankes of men.

And first, that I preiudge not the Church of her ancient priuiledges, reason would shew should haue the first place, for orders sake, in this catalogue.

*The diseases
of the church*

The naturall sickenesse that haue euer troubled, and beene the decay of all the Churches, since the beginning of the world, changing the candle-sticke from one to another, as *John* saith, haue beene Pride, Ambition, and Auarice : and now last, these same infirmities wrought the overthrowe of the Popish Church, in this country and diuerse others. But the reformation of Religion in *Scotland*, being extraordinarily wrought by God, wherein many things were inordinately done by a populaire tumult

mult and rebellion, of such as blindly were doing the worke of God, but clogged with their owne passions and particular respects, as well appeared by the destruction of our policie; and not proceeding from the Princes order, as it did in our neighbour country of England, as likewise in Denmarke, and sundry partes of Germanie; some fierie spirited men in the ministerie, gotte such a guyding of the people at that time of confusion, as finding the gust of gouernement sweete, they begouth to fantasie to themselues, a Democraticke forme of gouernement: and hauing (by the iniquitie of time) bin ouer-well baited vpon the wracke, first of my Grand-mother, and next of my owne Mother, and after vsurping the liberty of the time in my long minoritie, settled themselues so fast vpon that imagined Democracie, as they fed themselues with the hope to become *Tri-*
buni plebis: and so in a popolare gouernment by leading the people by the nose, to beare the sway of all the

*The occasion
of the Tri-
bunate of
some Puri-
tans.*

*Such were
the Demag-
gi at A-
then.*

*Their
formes in
the State.*

*Their rai-
xing the
ground of
Princely
rule.*

And for this cause, there neuer
rose faction in the time of my mino-
ritie, nor trouble sen-syné, but they
that were vppon that factious parte,
were euer carefull to perswade and al-
lure these vnruely spirites among the
ministerie, to spouse that quarrell as
their owne: where-through I was ofe-
times calumniated in their populare
sermons, nor for any euill or vice in
me, but because I was a King, which
they thought the highest euill. And
because they were ashamed to pro-
fesse this quarrell, they were busie to
looke narrowly in al my actions, and I
warrant you a moate in my eye, yea
a false reporte was matter ynough for
them to worke vppon: and yet for
all their cunning, whereby they pre-
tended to distinguish the lawfulnessse
of the office, from the vice of the per-
son, some of them would some-times
snapper out well grosely with the
truth of their intentions; informing
the people, that all Kings and Princes
were naturally enemies to the liber-
tie of the Church, and could neuer

patiently beare the yoke of Christ,
 with such sound doctrine fed they
 their flockes. And because the lear-
 ned, graue, and honest men of the mi-
 nistry, were euer ashamed and of-
 fended with their temeritie and pre-
 sumption, preassing by all good
 meanes by their authority and ex-
 ample, to reduce them to a greater
 moderation, there could be no way
 found out so meete in their conceit,
 that were turbulent spirites among
 them, for maintaining their plottes,
 as paritie in the Church : whereby
 the ignorant were emboldened (as *Their pre-
tence of Pa-*
 bayards) to cry the learned, godly and *ritie.*
 modest out of it : paritie the mother
 of confusion, and ennemy to Vnitie
 which is the mother of order. For
 if by the example thereof, once esta-
 blished in the Ecclesiasticall gouern-
 ment, the Politicke and ciuill estate
 should be drawne to the like, the
 great confusion that there-vppon
 would arise, may easily be discerned.
 Take heede therefore (my Sonne) to
 suche P V R I T A N S, very pestes in the
 Church,

*An euil sort
of seed-men
in the state.*

Church and common-weale : whom
no deserts can oblige ; neither oathes
or promises binde ; breathing no-
thing but sedition and calumnies , a-
spyring without measure , rayling
without reason , and making their
owne imaginations (without any
warrant of the worde) the square of
their conscience. I protest before the
great God , and since I am heere as
vpon my Testament, it is no place for
me to lie in, that ye shall neuer finde
with any Hie-land or Bordor theeuës
greater ingratitude , and moe lies
and vile perjuries , then with these
phanatick spirites. And suffer not the
principalles of them to brooke your
land, if ye like to sit at rest : except ye
would keepe them for trying your
patience, as *Socrates* did an euill wife.

Xanthippe

*Preserua-
tine against
such poysen.*

And for preseruatiue against their
poison, entertaine and aduance the
godlic, learned, and modest men of
the ministry, whom-of (God be prai-
sed) there lacketh not a sufficient
number : and by their prouision to
Bishopricks and Benefices (annulling
that

that vile act of Annexation, if ye find it not done to your hand) ye shal not onely bannish their conceited Paritie, whereof I haue spoken, and their other imaginarie groundes; which can neither stand with the order of the Church, nor the peace of a common-weale, and well ruled Monarchie: but also shall yee re-establish the olde institution of three Estates in Parliament, which can no otherwise be done. But in this I hope (if God spare me daies) to make you a faire entry; alwaies where I leaue, followe yee my steps.

Paritie incompatible with a Monarchie.

And to end my aduice anent the Church estate, cherishe no man more than a good Pastor, hate no man more than a proude Puritane: thinking it one of your fairest stiles, to bee called a louing nourish-Father to the Church; seeing all the Churches within your dominions planted with good Pastors, the Schooles (the seminary of the church) maintained, the doctrine and discipline preserved in puritie, according to Gods word,

General aduice in behalfe of the church.

word, a sufficient prouision for their sustentation, a comely order in their policie, pride punished, humilitie aduanced, and they so to reuerence their superiors, and their flockes them, as the flourishing of your Church in pietie, peace, and learning, may be one of the chiefe points of your earthly glorie: being euer alike ware with both the extremities, as well as yee repress the vaine Puritane, so not to suffer prowde Papall Bishops: but as some for their qualities will deserue to be preferred before others, so chaine them with such bonds as may preferue that estate from creeping to corruption.

Of the Nobilitie, and their formes

The next estate now that by order commeth in purpose, according to their rankes in Parliament, is the Nobilitie, although second in ranke, yet ouer-farre first in greatnesse and power, either to doe good or euill; as they are inclined.

The naturall sickenesse, that I haue perceiued this estate subject to in my time, hath beene, a fectlesse arrogant conceit

conceit of their greatnesse & power :
drinking in with their very nour-
milke, that their honor stood in com-
mitting three points of iniquitie : to
thrall, by oppression, the meaner sorte
that dwelleth neere them, to their
seruice and following, although they
hold nothing of them : to maintaine
their seruants and dependers in anie
wrong, although they be not answe-
rable to the lawes (for any body will
maintaine his man in a right cause)
and for any displeasure, that they ap-
prehend to be doone vnto them by
their neighbour, to take vp a plaine
feide against him, and (without re-
spect to God, King, or common-
weale) to bang it out brauely, he and
all his kinne, against him and all his :
yea they will thinke the King farre in
their common, in case they agree
to graunt an assurance to a short daie,
for keeping of the peace : where, by
their naturall duetie, they are oblig-
ged to obey the lawe, and keepe the
peace all the dayes of their life, vpon
the peril of their very craggess.

For

*Remedia of
such evils.
Arist. 5.
Pol.*

*2^{da}. in
Eyr.
I^{so}. in En.
Cic. ad Q.
fac.*

For remeid to these evils in their estate, teach your Nobilitie to keepe your lawes as precizely as the meanest: feare not their orping or beeing discontented, as long as yee rule well, for their pretended reformation of Princes taketh neuer effect, but where euill gouernement proceedeth. Acquaint your selfe so with all the honest men of your Barrones and Gentlemen, and be in your giuing accessse so open and affable to euery ranke of honest persons, as may make them pearte without scarring at you, to make their owne sutes to you themselves, and not to employ the great Lordes their intercessours, for intercession to Saints is Papistry: so shall yee bring to a measure their monstrous backes. And for their barbarous feides, put the lawes to due execution made by me there-anent, beginning euer rathest at him that yee loue best, and is most obliged vnto you, to make him an example to the rest. For ye shall make all your reformations to begin at your elbowe, and

and so by degrees to flowe to the extremities of the land. And rest not, vntill yee roote out these barbarous feides, that their effectes may bee as well smoared downe, as their barbarous name is vnkowne to any other nation. For if this treatise were written eyther in Frenche or Latine, I could not get them named vnto you but by circumlocution. And for your easier abolishing of them, put sharpe-ly to execution my Lawes made against Gunnes and traiterous Pistols, thinking in your heart, terming in your speach, and vsing by your punishments, all such as weare and vse them, as brigands and cut-throates.

On the other part, eschewe the other extremitie, in lightlying & contemning your Nobilitie. Remember howe that errour brake the King my grand-fathers hart. But consider that vertue followeth oftest noble blood: *Pla. in 2.*
 the worthinesse of their antecessours *Aluim pol.*
 craueth a reuerent regarde to bee had *6. 5. de l.*
 vnto them: honour them therefore *Arist. 2. 2.*
 that are obedient to the lawe among
 them

Zen. in Cyr.

them, as Peeres and Fathers of your land: the more frequently that your Court can be garnished with them, thinke it the more your honour, acquainting and employing them in all your greatest affaires, sen it is they must be your armes and executers of your lawes: and so vse your selfe lovingly to the obedient, and rigorously to the stubborne, as may make the greatest of them to thinke, that the chiefeft point of their honour, standeth in striuing with the meaneft of the land in humilitie towards you, and obedience to your lawes: beating euer in their eares, that one of the principall points of seruice that yee craue of them, is, in their persons to practise, and by their power to procure due obedience to the law, without the which, no seruice they can make, can be agreeable vnto you.

Of Shirefdomes and Regalities.

But the greatest hinderance to the execution of our Lawes in this countrie, are these heritable Shirefdomes and Regalities, which being in the handes of the great men, do wracke

wracke the whole Countrie. For which I knowe no present remedy, but by taking the sharper account of them in their offices; vsing all punishment against the slouthfull, that the lawe wil permit: and euer as they vaike, for any offences committed by them, dispone them neuer heritable againe: pressing, with time, to draw it to the laudable custome of England: which yee may the easilier doe, being King of both, as I hope in God ye shall.

Ar. 2. pol

Laudable
custome of
England.

And as to the third and last estate, which is our Burghes (for the small Barrones are but an inferiour parte of the Nobilitie and of their estate) they are composed of twoo sortes of men; Merchants and Crafes-men: either of these sorts beeing subiect to their owne infirmities.

The third
estate.

The Merchants thinke the whole common-weale ordained for making them vp, and accounting it their lawfull gaine and trade, to enrich themselues vppon the losse of all the rest of the people, they transporte

The formes
of the Mer-
chants.

F

from

from vs thinges necessarie; bringing
 backe some-times vnnecessary things;
 and at other times nothing at all.
 They buy for vs the worst wares, and
 sell them at the dearest prices: and
 albeit the victualles fall or rise of
 their prices, according to the aboun-
 dance or skantnesse therof; yet the
 prices of their wares euer rise, but
 neuer fall: being as constant in that
 their euill custome, as if it were a sea-
 led lawe for them. They are also the
 speciall cause of the corruption of
 the coyne; transporting all our owne,
 and bringing in forraine, vpon what
 price they please to set on it. For or-
 der putting to them, put the good
 Lawes in execution already made
 anent these abuses: but especially do
 three things. Establishe honest, di-
 ligent, but few searchers, for many
 handes make slight worke; and haue
 an honest and diligent Theaurer to
 take count of them. Permit and allure
 forraine merchants to trade hçere: so
 shall yee haue best and best cheape
 wares, not buying them at the third
 hand.

Pl. 2. de
 Rep. 8. & 11
 de leg.

hand. And set euery ycare downe a certaine price of all things, considering first, howe it is in other Countries: and the price being set reasonable downe, if the Merchants will not bring them home on the price, cry forrainers free to bring them.

And because I haue made mention heere of the coyne, make your money of fine Golde and Siluer, causing the people bee payed with substance, and not abused with number: so shall yee enrich the common-weale, and haue a great treasure laide vp in store, if yee fall in warres or in any straits. For the making it baser will breede your commodity, but it is not to be vsed, but at a great necessity.

And the Craftes-men thinke, we should be content with their worke, howe bad and deare so euer it be: and if they in any thing be controlled, vagoeth the blew-blanket. But for their part take example by England, howe it hath flourished both in wealth and policie, since the strangers Craftes-

*Adulterate
them the
coyne.*

*Of craftes-
men.*

*Pl. II. de
leg.*

*A good poli-
cie of Eng-
land.*

*Psa. 9. de
Leg.*

men came in among them. Therefore not only permit, but allure strangers to come heere also : taking as straite order for repressing the mutining of ours at them , as was done in England, at their first in-bringing there.

*A generall
fault in the
people.*

Gal. in lug.

But vnto one fault, is all the common people of this Kingdome subject, as well burgh as land , which is, to iudge and speake rashly of their Prince : setting the common-weale vpon foure proppes , as wee call it, euer wearying of the present estate, and desirous of nouelties. For remedie whereof (besides the execution of lawes that are to be vsed against vnreuerent speakers) I know no better meane, then so to rule, as may justly stoppe their mouthes, from all such idle and vnreuerent speeches : and so to proppe the weale of your people, with prouident care for their good gouernement, that justly, *Momus* himselfe may haue no ground to grudge at : and yet so to temper and mixe your seueritie with myldenesse, that

as

as the vnjust railers may be restrayned with a reuerent awe; so the good and louing subjects, may not onely liue in suretie and wealth, but be stirred vp and inuited by your benigne courtesies, to open their mouthes in the iust praise of your so well moderated regiment. In respect whereof, *Ar. 5. prl*
 and therewith also the more to allure them to a common amitie among themselues, certaine dayes in the yeare would be appointed, for delighting the people with publike spectacles of all honest games, and exercise of armes: as also for conueening of neighbours, for entertaining friendship and hartlinesse, by honest feasting and merrinesse. For I cannot see what greater superstition can be in making playes and lawfull games in Maie, and good cheere at Christmasse, then in eating fish in Lent, and vpon fridayer; the Papists aswell vsing the one as the other: so that alwayes the Sabbothes be kept holie, and no vnlawfull pastime be vsed. And as this forme of contenting the peoples

minde, hath beene vsed in all well
gouerned Repulickes: so will it make
you performe in your gouernement
that olde good sentence,

Hor. de art.
Poet.

*Omne tulit punctum, qui miscuit utile
dulci.*

Ye see nowe (my Sonne) howe
for the zeale I beare to acquaint you
with the plaine and single verity of all
things, I haue not spared to be some-
thing satyrick, in touching wel quick-
ly the faultes in all the estate of my
kingdome. But I protest before God
I do it with the fatherly loue that I
owe to them all: onely hating their
vices, whereof there is a good number
of honest men free in euery estate.

And because, for the better refor-
mation of all these abuses among
your estates, it will be a great helpe
vnto you, to be well acquainted with
the nature and humours of all your
subjects, and to knowe particularlie
the estate of euery part of your domi-
nions; I would therefore comend you,
once in the yeare to visite the princi-
pall parts of the country ye shall be in
for

Pla. in pol
& Min.

Tac. 7. an

Mart.

for the time : and because, I hope ye shall bee King of moe countries than this, once in the three yeares to visite all your Kingdomes : not lipening to Vice-roies, but hearing your selfe their complaints, and hauing ordinary councels and justice-seates in euery kingdome, of their own countrymen : and the principall matters euer to be decided by your selfe when ye come in those parts.

Ye haue also to consider, that yee must not onely be carefull to keepe your subjects, from receiuing any wrong of others within; but also yee must be carefull to keepe them from the wrong of any forraigne Prince without : sen the sword is giuen you by God, not onely to reuenge vpon your owne subjects, the wrongs committed amongst themselves; but further, to reuenge and free them of forraim injuries done vnto them. And therefore warres vppon just quarrells are lawfull : but aboute all, let not the wrong cause be on your side.

*Protection
from forraim
injuries.
Xen. 8. Cyr.
Ar. 5. po.
Polib. 6.
Dion. Hist.
de Romis.*

Vse all other Princes, as your brethren

What forms

*to be used
with other
Princes.*

*Ifc. in
Plat. &
Parag.*

*Ar. ad A
Far. 11.
de P. P. R.
Cic. 2. Of.
Liu. lib. 4.*

*Liu. lib. 7.
Cic. cat.*

thren, honestly and kindly : Keepe
precisely your promise vnto them,
although to your hurte : Striue
with euery one of them in courtesie
and thankfulnes : and as with all men,
so especially with them, be plaine and
trueth-full, keeping euer that Chri-
stian rule, *to doe as ye would be done to* :
especially in counting rebellion a-
gainst any other Prince, a cryme a-
gainst your owne selfe, because of the
preparatiue. Supplie not therfore,
nor trust not other Princes rebelles,
but pittie and succour all lawfull Prin-
ces in their troubles. But if any of
them will not abstaine, notwithstan-
ding whatsoeuer your good deserts,
to wrong you or your subjects, craue
redresse at leasure, heare and do all
reason : and if no offer that is lawfull
or honourable, can make him to ab-
staine, nor repaire his wrong doing,
then for last refuge, commit the just-
nesse of your cause to God : giuing
first honestly vp with him, and in a
publicke and honourable forme.

But omitting nowe to teach you
the

the forme of making warres, because
 that arte is largely treated of by ma- *Of warre.*
 ny, and is better learned by practise
 then speculation, I will onely set
 downe to you heere a fewe precepts *Prop. 4. E-*
 therein. Let first the justnesse of your *leg.*
 cause be your greatest strength, and *Lucan. 7.*
 then omitte not to vse all lawfull *Varro 11.*
 meanes for backing of the same. Con- *de V.P.R.*
 sult therefore with no Necromancer
 nor false Prophet, vpon the successe
 of your warres, remembring on King
Saules miserable end: but keepe your *1. Sam. 31.*
 land cleane of all Sooth-sayers, accor-
 ding to the command in the Lawe of *Deut. 18,*
 God, dilated by *Ieremie*. Neither
 commit your quarrell to be tried by
 a Duell: for beside that generally
 all Duell appeareth to be vnlawfull,
 committing the quarrell, as it were,
 to a lot, whereof there is no warrant
 in the Scripture, since the abroga-
 ting of the old Lawe: it is specially
 most vnlawfull in the person of a
 King: who being a publike person *Plus. in*
 hath no power therefore to dispose *Serv. &*
 of himselfe, in respect, that to his pre- *Ans.*
 seruati-

seruation or fall, the safety or wracke of the whole common-weale is necessarily coupled, as the body is to the head.

Before ye take on warre, play the wise Kings part descriued by Christ; fore-seeing howe yee may beare it out with all necessarie provision: especially remember, that money is *Nervus belli*. Choose olde experimented Captaines, and yoong able souldiers. Be extremely strait and seuer in Martiall Discipline, as well for keeping of order, which is as requisite as hardinesse in the wars, and punishing of slouth, which at a time may put the whole army in hazard; as likewise for repressing of mutinies which in warres are wonderfull dangerous. And looke to the Spaniard, whose great successe in all his warres, hath onely come through straitnesse of Discipline and order: for such errours may bee committed in the warres, as cannot bee gotten mended againe.

Bee in your owne person walkrife, dili-

Luc. 14.

Thuc. 2.

Sat. in Aug.

Cic. pro. L.

Man.

Demost.

elym. 2. Tim.

li. 30. Veget.

1.

Ces. 1 & 3.

de bel. civili

Prob. in

Thras.

et. 1. 1. 1.

et. 1. 1. 2.

Ces. 1. de

diligent, & painefull, vsing the aduice
 of such as are skilfullest in the craft;
 as ye must also doe in all other. Be
 homelie with your souldiers as your
 companions, for winning their hearts,
 and extreemly liberally; for then is no
 time of sparing. Be colde & fore-see-
 ing the deuising, constant in your re-
 solutions, and forward and quicke in
 your executions. Fortifie well your
 Campe, and assaile not rashly with-
 out an aduantage: neyther feare
 lightly your enemy. Bee curious in
 deuising Stratagems, but alwaies ho-
 nestly: for of any thing they worke
 greatest effects in the warres, if se-
 crecie be joyned to invention. And
 once or twice in your owne person
 hazard your selfe fairely, but, hauing
 acquired so the fame of courage and
 magnanimitie, make not a daylie
 Souldier of your selfe, exposing rash-
 ly your person to euery perill: but
 conserue your selfe thereafter for the
 weale of your people; for whose sake
 ye must more care for your selfe, then
 for your owne.

*bello ciu.**Lin. l. 7.**Xen. 4. &**5. Cyr. & do**discip. mi.**Xen. in A-**ges.**Pol. l. 5.**Xen. 1. Cyr.**Thuc. 5.**Isoc ad**Phil.**Pla. 9. de**leg.**Lin. l. 22.**& 31.**Tac. 2. his.**T. de**fort.*

And

*Of peace.**Isocr. in
Arch.**Polib. 3.**Cic. 1. Of.**& 7. Phil.**Tac. 4. his.*

And as I haue counſelled you to be ſlowe in taking on a warre, ſo aduiſe I you to be ſlowe in peace-making. Before yee agree, looke that the grounde of your warres be ſatiſfied in your peace, and that yee ſee a good ſuretie for you and your people : otherwaies, a honourable and juſt war is more tollerable, then a diſhonourable and diſaduantageous peace.

But it is not enough to a good King, by the ſcepter of good lawes well execute to gouerne, and by force of armes to proteſt his people, if hee joyne not therewith his vertuous life in his owne perſon, and in the perſon of his Court and companie: by good example alluring his Subjects to the loue of vertue, and hatred of vice.

*A Kinges
life muſt be
exemplare.**Pl. in pol.**& 4. de leg.*

And therefore (my Sonne) ſith all people are naturally inclined to followe their Princes example (as I ſhewed you before) let it not be ſaid, that ye command others to keepe the contrarie courſe to that, which in your owne perſon yee pracliſe : making ſo your wordes and deedes to fight

fight together : but by the contrarie, let your owne life be a law-booke and a mirrour to your people, that therein they may reade the practise of their owne lawes ; and therein they may see, by your image, what life they should leade.

And this example in your owne life and person, I likewise diuide in two partes : The first, in the gouernement of your Court and followers, in all godlinesse and vertue : the next, in hauing your owne minde decked and enriched so with al vertuous qualities, that therewith yee may worthilie rule your people. For it is not enough that yee haue and retaine (as prisoners) within your selfe neuer so many good qualities and vertues, except yee employ them, and set them on worke, for the weale of them that are committed to your charge: *Plato in Thea. Euth. Ar. 1. Eth. Nic. in Of*
tis enim laus omnis in actione consistit.

First then, as to the gouernement of your Court and followers, King *Of the court* David sets downe the best precepts, *Psal. 101.* that any wise and christian King can practise

*Cic. ad Q.
frat.*

practise in that point. For as ye ought to haue a great care for the ruling well of all your subjects, so ought yee to haue a double care for the ruling well of your owne seruants, since vnto them ye are both a Politick and Oeconomick gouernour. And as e- uery one of the people will delight to followe the example of any of the Courtiers, as well in euill, as in good : so what crime so horrible can there be committed & ouer-seene in a courteour, that will not bee an exem- plare excuse for any other boldly to commit the like? And therefore in twoo poynts haue yee to take good heed anent your Court and house- holde. First, in choosing them wise- ly : next, in carefully ruling them whom ye haue chosen.

*Pla. 5. de
leg.*

Ar. 2. et.

It is an olde and true saying, that a kindelie Auer will neuer be- come a good horse : for albeit good education and companie bee great helpes to Nature, and education bee therefore most justly called *Altera natura* : yet is it euill to get out of the flesh

flesh, that is bred in the bone, as the olde prouerbe sayeth. Be very ware then in making choyse of your seruantes and companie; — *Nam*

Turpius ejicitur, quam non admittitur hospes:

Ouid. 3. de

and many respects may lawfully let *Trist.* an admission; that will not be sufficient causes of deprivation.

All your seruantes and Courte must be composed partly of minors, such as young Lordes; to be brought vp in your company, or Pages and such like; and partly of men of per-

Of the choyse of seruants.

suite age, for seruing you in such roomes, as ought to be filled with men of wisdom and discretion. For the first sorte, yee can doe no more, but choose them within age, that are come of a good and vertuous kinde, *In fide parentum*, as Baptisme is vsed. For though *anima non venit ex traduce*, but is immediately created by God, and infused from aboue: yet it is most certaine, that vertue or vice will oftentimes, with the heritage, be transferred from the parents

Ar. 1. 2. 3

pol.

Cic. ad Q.

frat.

*Witnesse
the experi-
ence of the
late house of
Gowrie.*

*Pla. 6. de
Leg.*

*Ar. 2. ac
Et 1. pol.*

*Pla. 6. de
leg.*

*If. in pan.
Ar. 3. pol.*

Dem. 2. ph.

parents to the posteritie, and runne
on a blood (as the Prouerbe is) the
sickenesse of the minde becomming
as kindly to some races, as these sick-
nesses of the body, that infects in
the seede. Especially choose such
minors, as are come of a true and ho-
nest race, and haue not had the house
whereof they are descended, infected
with fallhoode.

And as for the other sorte of your
companie and seruants, that ought
to be of perfect age, first, see that they
be of a good fame, and without ble-
mish: otherwise, what can the peo-
ple thinke, but that ye haue chosen a
company vnto you, according to your
owne humour, and so haue preferred
these men, for the loue of their vices
and crimes, that ye knew them to
be guiltie of? For the people that see
you not within, cannot iudge of
you, but according to the outwarde
appearance of your actions and com-
panie, which onely is subiect to their
sight. And next, see that they be in-
duced with such honest qualities, as
are

are meete for such offices, as yee ordaine them to serue in; that your judgement may bee knowne in im-
 Plat. 7. de
 Rep. 3. & 12.
 de L. Arist.
 5. & 6. Pol.
 employing every man according to his gifts. And shortly, follow good king
 Dawids counsell in the choise of your
 Psal. 101.
 seruants, by setting your eies vpon the
 faithfull and vpriight of the land to
 dwell with you.

But heere I must not forget to re-
 member, and according to my fa-
 therlie authoritie, to charge you to
 A transmiss-
 sion of here-
 ditary kind-
 nesse.
 preferre speciallie to your seruice, so
 many as haue truelie serued me, and
 are able for it: the rest, honorably to
 reward them, preferring their poste-
 ritie before others, as kindest: so
 shall yee not onely be best serued, (for
 if the haters of your parents cannot
 loue you, as I shewed before, it fol-
 loweth of necessitie their louers must
 loue you) but further, yee shall kyth
 your thankfull memorie of your fa-
 ther, and procure the blessing of these
 old seruants, in not missing their old
 master in you; which otherwaies
 would be turned in a praier for mee,

G and

and a curse for you. Use them therefore when God shall call me, as the testimonies of your affection towards me: trusting and advancing those farthest, whom I found faithfullest: which yee must not discern by their rewards at my hande (for rewards, as they are called *Bona fortuna*, so are they subject vnto fortune) but according to the trust I gaue them; hauing oft-times had better hart then hap to the rewarding of sundry. And on the other part, as I wish you to kyth your constant loue towards them that I loued, so desire I you to kyth in the same measure, your constant hatred to them that I hated: I meane, bring not home, nor restore not such, as yee finde standing bannished or forefaulted by me. The contrarie would kyth in you ouer great a contempt of me, and lightnesse in your owne nature: for how can they bee true to the Sonne, that were false to the Father:

But to returne to the purpose a-
nent the choise of your seruants, yee
shall

shall by this wise forme of doing, eschew the inconuenients, that in my minoritie I fell in, anent the choise of my seruants. For by them that had the command where I was brought vp, were my seruants put vnto me; not choosing them that were meetest to serue me, but whom they thought meetest to serue their turne about me; as kythed well in many of them at the first rebellion raised against me: *A domestick and neere example.* which compelled mee to make a great alteration among my seruants. And yet the example of that corruption, made me to be long troubled there-after with solliciters, recommending seruants vnto me, more for seruing in effect, their friendes that put them in, then their maister that admitted them. Let my example then reach you to follow the rules heere set downe: choosing your seruantes *Ar. 2. pol.* for your owne vse, and not for the vse of others. And since yee must be *communis parens* to all your people, so choose your seruantes indifferentlie out of all quarters; not respecting

other mens appetites, but their owne qualities. For as yee must command all, so reason would, yee should be seru-ued out of all, as yee please to make choise.

*Of the offi-
cers of the
crowne.*

Pl. 3. de

Rep.

Cic. ad Q.

frat.

*Isoc. in Pa-
nath. ad Nic.*

& de pace.

Thuc. 6.

Plus. in pol.

But speciallie take good heede to the choise of your seruants, that yee præferre to the offices of the crowne and estate: for in other offices ye haue onely to take heede to your owne weale; but these concerne likewise the weale of your people; for the which yee must bee answer-able to God. Choose then for all these offi-ces, men of knowne wisdom, hone-
stie, and good conscience; well pra-ctised in the points of the craft, that yee ordaine them for; and free of all factions and partialities: but special-
lie free of that filthy vice of Flattery, the pest of all Princes, and wracke of Republickes. For since in the first part of this treatise, I for-warned you to be warre with your owne inward flatterer φιλαυτία; howe much more should yee be warre with outwarde flatterers, who are nothing-so sib to
you,

*Plato in
Phedr. &
Menex.*

*Ar. 5. pol.
Is. in Sym.
Tac. 3. his.
Cur. 18.*

you, as your selfe is; by the selling of such counterfeit wares, onely preas-
 sing to ground their greatnesse vpon
 your ruines? And therefore be care-
 full to præferre none, as ye will be an-
 swerable to God, but onely for their
 woorthinesse. But speciallie choose *Of publicke*
 honest, diligent, meane, but respon- *receauers.*
 fall men, to be your receauers in mo-
 ney matters: meane I say, that yee
 may when ye please, take a sharpe ac-
 count of their intromission, without
 perill of their breeding any trouble to
 your estate: for this ouer-sight hath
 beene the greatest cause of my mis-
 thiuing in money matters. Especi- *A speciall*
 ally, put neuer a forrainer, in any prin- *principle*
 cipall office of estate: for that will ne- *in policie.*
 uer faile to stirre vp sedition and enuy *Ar. 5. pol.*
 in the countrie-mens harts, both a- *Cic. ad Q.*
 gainst you and him. But (as I said be- *frat.*
 fore) if God prouide you with moe
 countries then this; choose the borne
 men of euery countrey, to be your
 chiefe counsellors therein.

And for conclusion of my aduice;
 anent the choise of your seruants,

*Plat. in 1.
Al. in pol.
C. 5. de l.
Ar. 2. et.*

delight to be serued with men of the noblest blood that may be had : for besides that their seruice shall breede you great good-will and least enuie, contrary to that of start-ups ; ye shall oft finde vertue follow noble races, as I haue said before speaking of the Nobilitie.

*Gouernment
of the Court.
Isoc. in A-
reop.*

*L. in Pa-
sath.*

Ar. 2. pol.

Now ; as to the other point , a-
next your gouerning of your ser-
uants when yee haue chosen them ;
make your Court and companie to
be a paterne of godlinesse and all ho-
nest vertues, to all the rest of the peo-
ple. Be a daily watch-man ouer your
seruants , that they obey your lawes
præciselie : for howe can your lawes
be kept in the countrey , if they be
broken at your care ? Punishing the
breache therof in a Courteour, more
seuearly , then in the person of any o-
ther of your subjects : and aboue all,
suffer none of them (by abusing their
credite with you) to oppresse or
wrong any of your subjects . Bee
homelic or strange with them , as yee
thinke their behauiour deserueth, and
their

their nature may beare with. Thinke
 a quarrellous man a pest in your com-
 panie. Bee carefull euer to præferre
 the gentlest natured and trustiest, to
 the inwardest offices about you; espe-
 cially in your chalmer. Suffer none
 about you to meddle in anie mens
 particulars; but like the Turkes Iani-
 fares, let them know no Father but
 you, nor particular but yours. And if
 any will meddle in their kin or friends
 quarrelles, give them their leaue: for
 since yee must be of no surname nor
 kinne, but æquall to all honest men;
 it becommeth you not to be followed
 with partiall or factious seruantes.
 Teach obedience to your seruantes,
 and not to thinke themselues ouer-
 wise: and, as when any of them de-
 serueth it, yee must not spare to put
 them away; so, without a seene cause
 change none of them. Paie them, as
 all others your subjects, with *premi-
 um* or *pæna* as they deserue; which is
 the very ground-stone of good go-
 uernement. Employ euery man as
 yee thinke him qualified, but vse not

Tac. 1. his.

Val. 1. 2.

Curt. 4.

Demost.

8. phil.

Sal. in Cat.

Liu. 22.

Tac. eod.

¶ 1. An.

The ground-
stone of good

gouernment

Ar. 5. po.

Ta. in Ag.

Dion 1. 52.

*Xen. in A-
ges.*

Is. in Sym.

Et ad Ph.

*Id. de per-
mutat.*

*Cic. ad Q.
frat.*

1. King. 10.

*Of Mari-
age.*

Gen. 2. 23.

one in all things, lest he waxe proud, and be enuied by his fellowes. Loue them best, that are plainnest with you, and disguise not the trueth for all their kinne: suffer none to be euill tongued, nor back-biters of them they hate: commaund a hartly and brotherly loue among all them that serue you. And shortly, maintaine peace in your Court, bannish enuie, cherish modestie, bannish deboshed insolence, foster humilitie, and re- presse pride: setting downe such a comelie and honourable order in all the points of your seruice; that when strangers shall visit your Court, they may with the Queene of *Sheba*, admire your wisdom in the glorie of your house, and comelie order among your seruants.

But the principall blessing that ye can get of good companie; will stand in your marying of a godly and ver- tuous wife: for she must be nearer vn- to you, then any other company, be- ing *Flesh of your flesh, and bone of your bone*, as *Adam* said of *Heuah*. And because

because I know not but God may call me, before ye be ready for Mariage; I will shortly set downe to you heere my aduice therein.

First of all consider, that Mariage is the greatest earthly felicitie or miserie, that can come to a man, according as it pleaseth God to blesse or curse the same. Since then without the blessing of GOD, ye can not looke for a happie successe in Mariage; ye must be carefull both in your præparation for it, and in the choise *Præparati-
on to ma-
riage.* and vsage of your wife, to procure the same. By your præparation, I meane, that ye must keepe your bodie cleane and vnpolluted, till ye giue it to your wife; whome to onelic it belongeth; For how can yee iustlie craue to be joyned with a pure Virgine, if your body be polluted? Why should the one halfe be cleane, and the other defiled? And althogh I knowe, Fornication is thought but a light and a veniall sinne, by the most part of the world; yet remember well what I saide to you in my first booke
anent



1. Cor. 6.
10.

Reuel. 12.
15.

The danger-
ous effects
of lust.

anent conscience : and count euerie
sinne and breache of Gods law , not
according as the vaine world esteemeth
of it ; but as God the iudge and
maker of the lawe accounteth of the
same. Heare God commanding by
the mouth of *Paule* , to *abstaine from
Fornication* , declaring that the *Fornicator
shall not inherite the kingdome of
heauen* : and by the mouth of *Iohn* ,
reckoning out Fornication amongst
other greuous sinnes , that debarres
the committers amongst *Dogges and
Swine* , from entrie in that *spirituall and
heauenly Ierusalem*. And consider , if a
man shall once take vpon him , to
count that light , which God calleth
heauie ; and veniall that , which God
calleth greuous ; beginning first to
measure any one sinne by the rule of
his lust and appetites , and not of his
conscience ; what shall lethem to doe
so with the next , that his affections
shall stirre him to , the like reason ser-
uing for all : and so to go for-ward till
he place his whole corrupted affecti-
ons in Gods roome ? And then what
shall

shall come of him ; but, as a man giuen ouer to his owne filthie affecti-
 ons, shall perish into them? And be-
 cause we are all of that nature, that
 sibbest examples touches vs neereſt,
 conſider the difference of ſucceſſe
 that God granted in the Mariages of
 the King my grandfather, and me
 your owne father : the reward of his
 incontinencie, (proceeding from his *A domeſtick*
 euill education) being the ſuddaine *example.*
 death at one time, of two pleaſant
 young Princes; and a daughter onely
 borne to ſucceed to him, whome he
 had neuer the hap, ſo much as once
 to ſee or bleſſe before his death : lea-
 uing a double curſſe behinde him to
 the land, both a Woman of ſex, and
 a newe borne babe of age to raigne
 ouer them. And as for the bleſſing
 God hath beſtowed on me, in gran-
 ting me both a greater continencie,
 and the frutes following there-upon;
 your ſelfe, and ſib folkes to you, are
 (praiſe be to God) ſufficient witneſ-
 ſes : which, I hope the ſame God of
 his infinite mercy, ſhall continue and
 increaſe,

1. Cor. 6.
19.

increase, without repentance to me and my posteritie. Be not ashamed then, to keepe cleane your bodie, which is the Temple of the holy Spirit, notwithstanding all vaine allurements to the contrarie: discerning truly and wisely of euery vertue and vice, according to the true qualities thereof; and not according to the vaine conceits of men.

As for your choise in Mariage, respect chiefly the three causes, wherefore Mariage was first ordained by God: and then ioyne three accessories, so far as they may be obtained, not derogating to the principalles.

*Mariage
ordained
for three
causes.*

Ar. 7. pol.

Id. eod.

The three causes it was ordeined for, are, for staying of lust, for procreation of children, and that man should by his wife get a helper like himselfe. Deferre not then to Marie till your age; for it is ordeined for quenching the lust of your youth. Especiallie a King must tymoullie Marie for the weale of his people. Neither Marie ye, for any accessory cause or worldly respects, a woman vn-able, either
through

through age, nature, or accident, for procreation of children: for in a king, that were a double fault, aswell against his owne weale, as against the weale of his people. Neither also Marie one of knowne euill conditions, or vicious education: for the woman is ordeined to be a helper, and not a hinderer to man.

The three accessories (which as *Accessory*
I haue saide, ought also to be respec- *causes of marriage.*
ted, without derogating to the principall causes) are beautie, riches, and friendship by alliance, which are all *Aeg. Ro.*
blessings of God. For beautie increaseth *2. de reg. pr.*
your loue to your Wife, contenting you the better with her, without caring for others: and riches and great alliance, doe both make her the abler to be a helper vnto you. But if, ouer great respect being had to these accessories; the principall causes be ouer-seene (which is ouer oft practised in the worlde) as of themselues they are a blessing being well vsed; so the abuse of them will turne them in a curse. For what can all these world-
lie

lie respects auaille, when a man shall finde himselfe coupled with a Diuell, to be one flesh with him, and the halfe marrow in his bed? Then (though too late) shall he finde that beautie without bountie, wealth without wisdom, and great friendship without grace and honestie; are but faire shewes, and the deceatfull masques of infinite miseries.

Math. 13.
A speciall
caution in
marriage.

But haue yee respect, my Sonne, to these three speciall causes in your Mariage, which flowe from the first institution thereof, & *cetera omnia adiungentur vobis*. And therefore I would rathest haue you to Marie one that were fully of your owne Religion; her ranke and other qualities beeing agree-able to your estate. For although that to my great regrate, the number of any Princes of power and account, professing our Religion, be but very small; and that therefore this aduice seemes to be the more strait and difficile: yet yee haue deepe lie to weigh & consider vpon these doubts: how yee and your wife can be of one flesh,

flesh, and keepe vnitie betwix you, beeing members of two opposite Churches: disagreement in Religion bringeth euer with it, disagreement in manners; and the dissention betwixt your Preachers and hers, will breede and foster a dissention among your subjects, taking their example from your familie; besides the perrill of the euill education of your children. Neither pride you that yee will be able to frame and make her as yee please: that deceaued *Salomon* the wisest King that euer was: the grace of Perseuerance not being a flowre that groweth in our garden.

Remember also that Mariage is one of the greatest actions that a man doth in all his time, especially in taking of his first Wife: and if he Marie first basely beneath his ranke, he will euer be the lesse accounted of there-after. And lastlie, remember to choose your Wife as I aduised you to choose your seruants: that she be of a whole and cleane race, not subject to the hereditary sicknesses, either of the soule ^{For keeping the blood pure.} *Pl. 5. de Rep.*
or

Cic. 2. de Din.
Arist. de
gen. An.
Lucr. 4.

or the body. For if a man will be carefull to breed horses and dogs of good kindes ; howe much more carefull should hee be , for the breed of his owne loines? So shall yee in your Mariage haue respect to your conscience , honour , and naturall weale in your successours.

Pl. II. de
leg.
Is. in Sym.

When yee are Married , keepe inuiolable your promise made to God in your Mariage ; which standeth all in dooing of one thing , and abstaining from another : to treat her in all thinges as your Wife and the halfe of your selfe ; and to make your bodie (which then is no more yours , but properly hers) common with none other. I trust I neede not to insist heere to dissuade you from the filthy vice of adulterie : remember onely what solemne promise yee make to God at your Mariage : and since it is onely by the force of that promise that your children succede to you , which otherwaies they could not doe ; æquitie and reason would , yee should keepe your part thereof. God is euer

a seueare avenger of all perjuries; *Cic. 2. de leg.*
 and it is no oath made in ieste, that
 giueth power to children to succeed
 to great kingdomes. Haue the King
 my grand-fathers example before
 your eies, who by his adulterie, bred
 the wracke of his lawfull daughter
 and heire; in begetting that bastard,
 who vnnaturally rebelled, and pro-
 cured the ruine of his owne Souerane
 and sister. And what good her poste-
 ritie hath gotten sen-syne, of some
 of that vn-lawfull generation, *Borhuell*
 his treacherous attemptes can beare
 witnesse. Keepe precisely then your
 promise made at Mariage, as ye would
 wish to bee partaker of the blessing
 therein.

And for your behauiour to your
 Wife, the Scripture can best giue
 you counsell therein. Treate her as
 your owne flesh, commaund her as
 her Lord, cherish her as your hel-
 per, rule her as your pupill, and please
 her in all things reasonable; but teach *Arist. 8.*
 her not to bee curious in things that *Aeth. &*
 belongs her not. Yee are the head, *1. Pol.*

H she

*Xen. &
Arist. in
qco.*

she is your bodie : It is your office to command, and hers to obey; but yet with such a sweete harmonie, as shee should be as readie to obey, as yee to commaund; as willing to follow, as yee to goe before: your loue being wholly knit vnto her, and all her affections louingly bent to followe your will.

*Ar. 1.
rhet.
Pl. in Me-
non.
Aesid. R.
de reg. pr.
Pl. 5. de
Rep. & 7.
de leg.*

And to conclude, keepe specially three rules with your Wife: first, suffer her neuer to meddle with the politicke gouernement of the Commonweale, but holde her at the Oeconomicke rule of the house; and yet all to be subject to your direction: keepe carefully good and chaste companie about her; for women are the frailest sexe: and bee neuer both angrie at once; but when yee see her in passion, yee should with reason danton yours. For both when yee are settled, yee are meepest to judge of her errorrs; and when she is come to her selfe, she may bee best made to apprehend her offence, and reuerence your rebuke.

*A Kings
behavi-*

If God send you succession, bee
care-

carefull for their vertuous education: ^{our towards} loue them as yee ought, but let them ^{his children,} know as much of it, as the gentlenesse of their nature will deserue; contay- ^{Pl. in The.} ning them euer in a reuerent loue and ^{4. & 5. de} feare of you. And in case it please ^{Rep. & 6.} God to prouide you to all these three ^{& 7. del.} kingdomes, make your eldest sonne ^{Ar. 7. pol.} *Isaac*, leauing him all your king- ^{A caution} domes; and prouide the rest with pri- ^{for eschew-} uate possessions. Otherwaies by di- ^{ing future} uiding your kingdomes, ye shal leaue ^{diuision.} the seede of diuision and discord among your posteritie: as befell to this Ile: by the diuision and assignement thereof, to the three sonnes of *Brutus*, ^{Polld. 1.} *Lochrine*, *Albanaet*, and *Camber*. But if God giue you not succession, de- ^{Crownes} fraud neuer the nearest by right, what- ^{comes not} soeuer conceit yee haue of the person. ^{in com-} For Kingdomes are euer at Gods dis- ^{merce,} position, and in that case wee are but liue-rentars, lying no more in the Kings, nor peoples hands to dispossesse the righteous heire.

And as your company should bee a paterne to the rest of the people, so

H 2 should

*Pl. in Pol.
Ck. ad
Q. frat.*

should your person bee a lampe and
mirrour to your companie : giuing
light to your seruants to walke in the
path of vertue , and representing vnto
them such woorthie qualities, as they
should preasse to imitate.

*The right
use of tem-
perance.
Ar. 5. pul.
Pol. 6.
Cic. 1. of
2. de inuen.
Q in Par.*

I neede not to trouble you with
the particular discourse of the foure
Cardinall vertues , it is so troden a
path : but I will shortly say vnto you ;
make one of them , which is Tem-
perance , Queene of all the rest with-
in you. I meane not by the vulgar in-
terpretation of Temperance , which
onely consists in *gustu & tactu* , by
the moderating of these two senses :
but I meane of that wise moderation,
that first commaunding your selfe,
shall as a Queene, commaund all the
affections and passions of your mind;
and , as a Physician , wisely mixe all
your actions according therto. Ther-
fore, not onely in all your affections
and passions , but euen in your most
vertuous actions, make euer modera-
tion to bee the chiefe ruler. For al-
though holinesse be the first and most
requisite

*In Holi-
nesse.*

requisite qualitie of a Christian, as proceeding from a feeling feare and true knowledge of God: yet yee remember how in the conclusion of my first booke, I aduised you to moderate all your outwarde actions flowing there-fra. The like say I now of Iustice, which is the greatest vertue, that properly belongeth to a Kinges office.

Vse Iustice, but with such moderation, as it turne not in tyrannie: otherwaies *summum ius*, is *summa iniuria*. As for example: if a man of a knowne honest life, be inuaded by brigandes or theeues for his purse, and in his owne defence slaie one of them, they being both moe in number, and also knowne to be deboshed and insolent liuers; where by the contrarie, he was single alone, being a man of sounde reputation: yet because they were not at the horne, or there was no eie-witnesse present that could verifie their first inuading of him; shall hee therefore lose his head? And likewise, by the lawe-

In Iustice.

Pl. 4. de leg.

Ar. 1.

mag. mor.

Cic. 1. of.

pro Rab. &

ad Q. f.

Sen. de. cl.

burrowes in our lawes, men are prohibited vnder great pecuniall paines, from any waies inuading or molesting their neighbours person or boundes : if then his horse breake the halter, and pasture in his neighbours meadow, shall hee pay two or three thousand poundes, for the wantonnesse of his horse, or the weakenesse of his halter ? Surelie no. For lawes are ordained as rules of vertuous and sociall liuing, and not to be snares to trap your good subiectes : and therefore the lawe must be interpreted according to the meaning, and not to the literall sense thereof : *Nam ratio est anima legis.*

*Ar. 5. eth.
Cy 1. rhet.
Cic. pro
Cae.*

And as I saide of Iustice, so say I of Clemencie, Magnanimitie, Liberalitie, Constancie, Humilitie, and all other Princelie vertues ; *Nam in medio stat virtus.* And it is but the craft of the Diuell that falselie coloureth the two vices that are on either side thereof, with the borrowed titles of it, albeit in very deede they haue no affinitie therewith : and the

*The false
semblance
of extremi-
ties.*

two extremities themselves, although they seeme contrarie, yet growing to the height, runnes euer both in one. For *in infinitis omnia concurrant*; and what difference is betwixt extreame tyrannie, delighting to destroy all mankinde; and extreame slacknesse of punishment, permitting euery man to tyrannize ouer his companion? Or what differeth extreame prodigalitie, by wasting of all to possesse nothing; from extreame niggardnesse, by hoarding vp all to enjoy nothing; like the Ass that carrying victuall on her backe, is like to sterue for hunger, and will bee glad of thrissels for her part? And what is betwixt the pride of a glorious *Nebuchadnezzar*, and the præposterous humilitie of one of the Proud Puritanes, claiming to their Paritie, and crying, Wee are all but vile wormes; and yet will judge and giue lawe to their King, but will bee judged nor controlled by none? Surelie, there is more pride vnder such a ones blacke bonnet, then vnder *Alexander* the

Their coincidence,

great his Diademe, as was said of *Diogenes* in the like case.

*The right
extension
of a kings
craft.*

*Pl. in pol. 5.
de Rep. &
epist. 7.
Cic. ad Q.
frat. &
de or.*

Id. 1. de fin.

Id. 1. of.

But aboue all vertues, studie to knowe well your owne craft, which is to rule your people. And when I say this, I bid you know all craftes. For except yee knowe euerie one, howe can yee controlle euerie one, which is your proper office? Therefore besides your education, it is necessarie yee delight in reading, and seeking the knowledge of all lawfull things; but with these two restrictions: first, that ye choose idle houres for it, not interrupting therewith the discharge of your office: and next, that ye studie not for knowledge nakedly; but that your principall end be, to make you able thereby to vse your office; practising according to your knowledge in all the points of your calling: not like these vaine Astrologians, that studie night and day on the course of the starres, only that they may, for satisfying their curiositie, knowe their course. But since all artes and sciences are linked euerie
rie

rie one with other, their greatest principles agreeing in one (whiche mooued the Poets to faine the nine Muses to be all sisters) studie them, that out of their harmonie, ye may sucke the knowledge of all faculties; and consequently, be on the counsell of all craftes, that yee may be able to containe them all in order, as I haue aheadie saide. For knowledge and learning is a light burthen, the waight whereof will neuer presse your shoulders.

First of all then, studie to be well scene in the Scriptures, as I remembred you in the first booke; aswell for the knowledge of your owne saluation, as that ye may be able to containe your Church in their calling, as *Custos utriusque Tabulae*. For the ruling them well, is no small point of your office; taking specially heede, that they vague not from their text in the Pulpit: and if euer yee would haue peace in your land, suffer them not to meddle in that place with the estate or policie: but punish seuerlie

The Scrip-
ture.
Deut. 17.

lie the first that præsumeth to it. Doe nothing towards them without a good ground and warrant; but reason not much with them: for I haue ouermuch surfaited them with that, and it is not their fashion to yeeld. And suffer no conuentions nor meetings among Church-men, but by your knowledge and permission.

*Of the lawes
municipall.*

*Pla. 4. de
Rep. 6.
de Leg.
Ar. 1. th.*

*Cic. 1. de
Or.
Sen. in
Lud.*

*Resort to the
Session.*

Next the Scriptures, studie well your owne lawes: for how can yee discern by the thing yee know not? But preasse to drawe all your lawes and processe, to be as short & plaine as ye can: assure your selfe the long-somnesse both of rights and processe, breedeth their vn-sure loose-nesse and obscuritie: the shortest being euer both the surest and plainnest forme: and the long-somnesse seruing onely for the enriching of the Aduocates and Clerks, with the spoile of the whole countrey. And therefore delight to haunt your Session, and spie carefullie their proceedings; taking good heed, if any briberie may bee tried among them, which can
not

not ouer-seuearly be punished. Spare not to go there, for gracing that farre any that ye fauour, by your præsence to procure them expedition of justice: although that should be speciallic done, for the poore that can not wait on, or are debarred by mightier parties. But when ye are there, remember the throne is Gods, and not yours, that ye sit in, and let no fauour, nor whatsoeuer respects mooue you from the right. Ye sit not there, as I shew before, for rewarding of friends or seruants; nor for crossing of con-temners, but only for doing of justice. Learne also wiselie to discerne, betwixt justice and æquitie; and for pitie of the poore, rob not the riche, because he may better spare it; but giue the little-man the larger coat if it be his: eschewing the errour of young *Cyrus* therein. For justice, by the law, giueth euery man his owne; and æquitie in things arbitrall, giueth euerie one that which is meetest for him.

*Pla.inpal.**Arist. I.**rhet.**Cic.ad**Q. frat.**Plut.in If.**Xen. I. Cyr.*

Be an ordinarie sitter in your se-
cret

*But specially
to the secret
counsell.*

*Cis. ad
Q. frat.
Tac. 1 his,
Plur. in
Demes,*

cret Counsell: that iudicature is one-
lie ordained for matters of estate, and
repressing of insolent oppressions.
Make that judgement as compendi-
ous and plaine as ye can; and suffer
no Aduocates to bee heard there
with their dilatours, but let euerie
partie tell his owne tale himselfe: and
wearie not to heare the complaints
of the oppressed, *aut ne Rex sis*. Re-
mit euerie thing to the ordinarie ju-
dicature, for eschewing of confusion:
but let it be your owne craft, to take a
sharpe account of euerie man in his
office.

*Reading of
histories.*

And next the lawes, I would haue
you to be well versed in authenticke
histories, and in the Chronicles of all
nations; but speciallie in our owne
histories (*Ne sis peregrinus domi*) the
example whereof most neerely con-
cernes you. I meane not of such in-
famous inuectiues, as *Buchanans* or
Knoxes Chronicles: and if any of
these infamous libels remaine vntill
your daies, vse the law vpon the kee-
pers thereof. For in that point I would
haue

haue you a Pythagorist, to thinke
 that the verie spirites of these archi- *Plat. in*
 bellouses of rebellion, haue made *Menon.*
 transiſion in them that hoardes their
 bookes, or maintaines their opini-
 ons; puniſhing them, euen as it were
 their authours riſen againe. But by *Ar. 1. rh.*
 reading of authentick histories and *Pol. 1.*
 chronicles, yee ſhall learne experi- *Plut. in*
 ence by Theoricke, applying the by- *Timo.*
 paſt things to the preſent eſtate, *Cic. 2. de or.*
quæ *nihil novum ſub Sole*: ſuch is the con- *Eccleſ. 1.*
 tinuall volubilitie of things earthlie;
 according to the roundneſſe of the
 worlde; and revolution of the hea-
 uenly circles: which is expreſſed by
 the wheelles in *Ezechiel's* viſions, and *Ezech. 1.*
 counterſaited by the Poets in *ſota*
Fortuna. And likewise by the know-
 ledge of histories, yee ſhall knowe
 howe to behaue your ſelfe to all Em-
 baſſadours and ſtrangers; being able
 to diſcourſe with them vpon the e-
 ſtate of their owne countrie. And a-
 mong all profane histories, I muſt
 not omitte moſt ſpeciallie to recom-
 mend vnto you, the Commentaries
 of

or *Cæsar*; both for the sweete flowing of the stile, as also for the worthinesse of the matter it selfe. For I haue euer beene of that opinion, that of all the Ethnicke Emperours, or great Captaines that euer was, he hath farthest excelled, both in his practise, and in his præcepts in martiall affaires.

*Of the arts
liberall.
Sen. ep. 84.*

As for the studie of other liberall artes and sciences, I would haue you reasonable versed in them, but not preassing to bee a passe-maister in any of them: for that can not but distract you from the points of your calling, as I shewed you before: and when, by the enemy winning the towne, yee shall bee interrupted in your demonstration, as *Archimedes* was; your people (I thinke) will looke very bluntly vpon it. I graunt it is meete yee haue some entrance, specially in the Mathematickes; for the knowledge of the arte militarie, in situation of Campes, ordering of battels, making fortifications, placing of batteries, or such like. And let not this your knowledge bee deade without fruites,

*Liv. l. 24.
Plut. in
Marc.*

*Of Mathematickes.
Pl. 7. de leg.
Ar. 2.
Metaph.*

fruites, as *S. Iames* speaketh of Faith: *Iam. 2. 17.*
 but let it appeare in your daily con-
 uersation, and in all the actions of
 your life.

Embrace true Magnanimitie, not *Of magna-*
 in being vindiictiue; which the cor- *nimitie*
 rupted iudgementes of the worlde *Arist. A.*
 thinkes to bee true Magnanimitie; *ath.*
 but by the contrary, in thinking your *Sen. decl.*
 offender not woorthy of your wrath,
 empyring ouer your owne passion,
 and triumphing in the commanding *Cic. I. off.*
 your selfe to forgive: husbanding the *Virg. 6.*
 effects of your courage and wrath, to *Asu.*
 be rightly emploied vpon repelling of
 injuries within, by reuenge taking vp-
 on the oppressours; and in reuenging
 injuries without, by just warres vpon
 forraine enemies. And so, where yee
 finde a notable injury, spare not to
 giue course to the torrents of your
 wrath. *The wrath of a King, is like to the* *Pro. 20.*
roaring of a Lyon.

Foster true Humility, in bannishing *Of humili-*
 pride, not onely towards God (con- *litie.*
 sidering yee differ not in stufte, but in
 vse, and that onely by his ordinance,
 from

Plat. 4. de
leg.
Xen. 2. de
dict. &
fact. Soc.

from the basest of your people) but also towards your Parents. And if it fall out that my Wife shall out-live me, as ever yee thinke to purchase my blessing, honour your Mother : set *Beersheba* in a throne on your right hand: offend her for nothing, much lesse wrong her : remember her

Quæ longa decem tulerit fastidia menses;

and that your flesh and bloode is made of hers : and beginne not, like the young lordes and lairdes, your first warres vpon your Mother; but preasse earnestlie to deserue her blessing. Neither deceaue your selfe with many that say, they care not for their Parents curse, so they deserue it not. O inuert not the order of nature, by judging your superiours, chieflie in your owne particular ! But assure your selfe, the blessing or curse of the Parents, hath almost euer a Propheticke power joined with it : and if there were no more, honour your Parents, for the lengthening of your owne daies, as God in his lawe promiseth,

Exod. 20.

miseth. Honour also them that are in *Xen. 1. et loco Parentum* vnto you, such as your 3. Cyr. gouernours, vp-bringers, and Præceptours: be thankfull vnto them and reward them, which is your dewty and honour.

But on the other part, let not this true humilitie staie your high indignation to appeare, when any great oppressours shall præsume to come in your presence; then frowne as yee ought. And in case they vse a colour of law in oppressing their poore ones, as ouer-manie do; that which yee cannot mend by law, mend by the withdrawing of your countenance from them: and once in the yeere crosse them, when their erands come in your way, recompencing the oppressour, according to Chriits parable of the two debtors. *Cic. ad Q. frat. Ar. 5. pol. Mat. 18.*

Keepe true Constancie, not onely in your kindenesse towardes honest men; but being also *in victi animi* against all aduersities: not with that Stoicke insensible stupiditie, where- *Of Constancie. Ar. 4. eth. Thuc. 3. 6. Cic. 1. Of. & ad Q. f.*

I

with

Brut. ad
Cic.

with manie in our daies, preassing to winne honor, in imitating that auncient sect, by their inconstant behaiour in their owne liues, belyes their profession. But although yee are not a stocke, not to feele calamities; yet let not the feeling of them, so overrule and doazen your reason, as may stay you from taking and vsing the best resolution for remedie, that can be found out.

Of Liberali-
tie.
Cic. 1. &
2. Of.
Sal. in Iug.
Sen. 4. de
ben.

Vse true Liberalitie in rewarding the good, and bestowing frankly for your honour and weale: but with that proportionall discretion, that euerie man may be serued according to his measure: wherein respect must bee had to his ranke, desertes, and necessitie. And prouide how to haue, but cast not awaie without cause. In speciall empaire not by your Liberalitie the ordinarie rents of your crowne; whereby the estate royall of you, and your successours, must be maintained, *ne exhaustias fontem liberalitatis*: for that would euer be kept
sacrosanctum

sacrosanctum & extra commercium:
 otherwaies, your Liberalitie woulde
 decline to Prodigalitie, in helping
 others with your and your successors
 hurt. And aboue all, enrich not your
 selfe with exactions vpon your sub-
 jectes; but thinke the riches of your
 people your best treasure, by the
 sinnes of offenders, where no prauention
 can auaille, making iustlie your
 commoditie. And in case necessitie
 of warres, or other extraordinaries
 compell you to lift Subsidies, doe it as
 rarely as yee can: employing it onely
 to the vse it was ordained for; and
 vsing your selfe in that case, as *fidus de-*
positarius to your people.

And principallie, exercise true
 Wisedome; in discerning wiselie be-
 twixt true and false reportes: firste
 considering the nature of the person
 reporter; next, what entresse he can
 haue in the weale or euill of him, of
 whome hee maketh the report; third-
 lie, the likeli-hood of the purpose
 it selfe; and last, the nature and by-

1 Soc. ep. 7.

Xen. 8.

Cyr.

Phil. Com.

10.

Ar. 5. fol.

Anent re-
porters.

Iso. ad Ph.

in Panath

Cy de per.

Cic. ad Q. fr.

Plut. de

curios.

past life of the dilated person : and where yee finde a tratler , awaile with him. And although it be true , that a Prince can neuer without secrecie doe great things , yet it is better oftentimes to trie reportes , then by credulitie to foster suspicion vpon a honest man. For since suspicion is the Tyrants sicknesse, as the fruites of an euill Conscience, *potius in alteram partem peccato* : I meane , in not mistrusting one, whom to no such vn honestie was knowne before. But as for such as haue slipped before , former experience may justly breed prevention by foresight.

3^l. de pac.
Cic. 3. Of.

And to conclude my aduice anent your behauiour in your person ; consider that God is the authour of all vertue , hauing imprinted in mens mindes by the very light of nature , the loue of all morall vertues ; as was seene by the vertuous liues of the olde Romaines : and preasse then to shine as farre before your people , in all vertue and honestie ; as in greatness

Cic. 3.
Tusc.

nesse of ranke : that the vse thereof in
all your actions , may turne , with
time , to a naturall habitude in you;
and as by their hearing of your lawes,
so by their sight of your person,
both their eies and their eares,
may leade & allure them
to the loue of vertue,
and hatred of
vice.



[illegible]



OF
A KINGS BEHAVIOR
IN INDIFFERENT
THINGS.

THE THIRD BOOKE.



T is a true olde
saying, That a
King is as one *C. ph. 8. 3.*
set on a stage, *de leg.*
whose smallest *Quid. ad*
actions and ge- *Liu.*
stures, all the *Quint. 4.*
people gazing- *decl.*

lie doe beholde : and therefore al-
though a King be neuer so præcise in
the discharging of his office, the peo-
ple, who seeth but the outward parr,
will euer judge of the substance, by
the circumstances ; and according to
the outward apperance, if his be-
hauour be light or dissolute, will

I 4 conceiue

conceiue præ-occupied conceits of the Kings inward intention : which although with time, the trier of all trueth, it will euanish, by the euidence of the contrarie effects, yet *interim patitur iustum* ; and præ-judged conceits will, in the meane time, breed contempt, the mother of rebellion and disorder. And besides that, it is certaine that all the indifferent actions and behauour of a man, haue a certaine holding and dependance, either vpon vertue or vice, according as they are vsed or ruled : for there is not a middes betwixt them, no more then betwixt their rewards, heauen and hell.

*Indifferent
actions and
their depen-
dancie.
Plato in
Phil. & 9.
de leg.*

Be carefull then, my Sonne, so to frame all your indifferent actions and outward behauour, as they may serue for the furtherance and forth-setting of your inward vertuous disposition.

*Two sorts
of them.*

The whole indifferent actions of a man, I diuide in two sorts : in his behauour in things necessarie, as food, sleeping, raiment, speaking, writing, and

and gesture; and in things not necessarie, though conuenient and lawfull, as pastimes or exercises, and vsing of companie for recreation.

As to the indifferent things necessary, although that of themselues they can not be wanted, and so in that case are not indifferent; as like-waies in case they be not vsed with moderation, declining so to the extremitie which is vice; yet the qualitie and forme of vsing them, may smell of vertue or vice, and be great furtherers to any of them.

To beginne then at the things necessary; one of the publickest indifferent actions of a King, and that manifest, especially strangers, will narrowlie take heed to; is his manner of refection at his Table, and his behauour thereat. Therefore, as Kings vse oft to eat publicklye, it is meet and honourable that ye also doe so, as well to eschew the opinion that yee loue not to haunt companie, which is one of the markes of a Tyrant; as likewise, that your delight to eate priuatlye,

*First sort
and how
they be in-
different.*

*Formes at
the Table.
Xen. in
Cyr.*

Xen. 1.
Cyr.

Plut. in
Apoth.

Sen. ep.
96.

priuatlie, be not thought to be for priuate fatisfying of your gluttonie; which yee would be ashamed should be publicklie scene. Let your Table be honourable serued; but serue your appetite with few dishes, as young *Cyrus* did: whiche both is holesommet, and freest from the vice of delicacie, which is a degree of gluttonie. And vse most to eat of reasonable-grosse, and common-meats; aswell for making your bodie strong and durable for trauell at all occasions, either in peace or in warre: as that ye may be the hartlier receaued by your meane subjects in their houses; when their cheere may suffice you: which otherwaies would be imputed to you for pride and daintinesse, and breed coldnesse and disdain in them. Let all your food bee simple, without composition or sauces; which are more like medecines then meat. The vsing of them was counted amongst the auncient Romanes a filthy vice of delicacie; because they serue onely for pleasing of
the

the taste, and not for satisfying of the
 necessity of nature; abhorring *Apicius* Sen. de con-
 sol. ad Alb.
 Inuen. sat.
 their owne citizen, for his vice of de-
 licacie and monstrous gluttony. Like 2.
 as both the Græcians and Romanes
 had in detestation the very name of *Philoxenus*, for his filthie wish of a
 Crane-craig. And therefore was that
 sentence vsed amongst them against Arist. 4.
 eib.
 these artificiall false appetites, *opti-
 mum condimentum fames*. But be warre
 with vsing excesse of meat and drinke; Xen. de dict.
 & f. 11.
 S. cr.
 Laert. in
 Socr.
 and chiefly, be warre of drunkennesse,
 which is a beastlie vice, namelie in a
 King: but speciallie be warre with it,
 because it is one of those vices that in-
 creaseth with age. In the forme of
 your meat-eating, be neither vnciuill,
 like a grosse Cynicke; nor affectatlie
 mignarde, like a daintie dame; but
 eat in a manlie, round, and honest
 fashion. It is no waies comelie to dis- Cic. 1. off.
 patch affaires, or to be pensieue at
 meat: but keepe then an open and
 cheerefull countenance, causing to
 reade pleasant histories vnto you, that
 profit may be mixed with pleasure:
 and

and when ye are not disposed, entertaine pleasant, quicke, but honest discourses.

*Of sleepe.
Pl. 2. 7. de
leg.*

And because meat prouoketh sleepe, be also moderate in your sleepe; for it goeth much by vse: and remember that if your whole life were diuided in foure parts, three of them would be found to be consumed on meat, drinke, sleepe, and vnnecessarie occupations.

*Best forme
of diet.*

But albeit ordinarie times woulde commonlie be kept in meat and sleepe; yet vse your selfe some-times so, that any time in the foure and twentie houres may be alike to you for any of them, that thereby your diet may be accomodate to your affaires, and not your affaires to your diet: not therefore vsing your selfe to ouer great softnesse and delicacie in your sleepe, more then in your meat; and specially in-case ye haue ado with the warres.

*Forme in the
Chalmer.*

Let not your Chalmer be throng and common in the time of your rest, as well for comelinesse, as for eschewing
ing

ing of carrying reports out of the same. Let them that haue the credite to serue in your Chalmer, be trustie and secret: for a King will haue need to vse secrecie in manie thinges: but yet behaue your selfe so in your greatest secrets, as yee neede not be ashamed, suppose they were all proclaimed at the mercate crosse. But specially see that those of your Chalmer be of a sounde fame, and without blemish.

Take no heede to anie of your dreames: for all Prophecies, visions, and propheticke dreames are accomplished and ceased in Christ. *Dreames not to be taken heed to.* And therefore take no heede to freets either in dreames, or anie other things: for that error proceedeth of ignorance, and is vnwoorthie of a Christian; who shoulde bee assured, *Omnia esse pura puris*, as Paule saith; all daies and meates being alike to Christians. *Rom. 14. Tit. 1.*

Next followeth to speake of rayment, the on-putting whereof is the *of apparel.* ordinarie action that followeth next to

Ho. de reg.

to sleepe. Bee also moderate in your raiment; neither ouer superfluous, like a deboshed waister; nor yet ouer base, like a miserable wretch; not artificiallie trimmed and decked, like a Courtizane; nor yet ouersluggishly clothed, like a country-clowne; not ouer lightly, like a Candie-souldier, or a vaine young Courtier; nor yet ouer grauelie, like a Minister. But in your garments be proper, cleanlie, comely and honest: wearing your cloathes in a carelesse, yet comelie forme: keeping in them a midde forme, *inter Togatos & Paludatos*; betwixt the grauitie of the one, and lightnesse of the other. Thereby to signifie, that by your calling yee are mixed of both the professions; *Togatus*, as a iudge making and pronouncing the lawe; *Paludatus*, by the power of the sword: as your office is likewise mixed, betwixt the Ecclesiasticall and ciuill estate. For a King is not *merè laicus*, as both the Papistes and Anabaptistes would haue him; to the which error also the Puritanes incline ouer-farre.

Pl. de reg.

But

But to returne to the purpose of garments, they ought to be vsed according to their first institution by God; which was for three causes : first to hide our nakednesse and shame ; next and consequentlie , to make vs more comelie ; and thirdlie, to preferue vs from the injuries of heate and colde. If to hide our nakednesse and shamefull parts, then these naturall parts ordained to be hid, should not be represented by any vn-decent formes in the cloathes : and if they shoulde helpe our comelinesse, they should not then by their painted preened fashion, serue for baites to filthie lechery ; as false haire and fairding does amongst vnchaste women : and if they shoulde preferue vs from the injuries of heate and colde, men should not, like senselesse stones, contemne God, in light-lying the seasons ; glorying to conquer honour on heat and colde. And although it bee praise-woorthy and necessarie in a prince, to be *patiens algoris & aestus*, when he shall haue adoe with warres vpon the fieldes ; yet I
 thinke

thinke it meeter that yee go both clothed and armed, than naked to the battell; except you woulde make you light for away-running: and yet for cowards, *metus addit alas*. And shortly, in your cloathes keepe a proportion, as well with the seasons of the yeare, as of your age: in the fashions of them being carelesse, vsing them according to the common forme of the time, some-times richelier, some-times meanlier clothed as occasion serueth, without keeping any præcise rule therein. For if your minde be founde occupied vpon them, it will be thought idle otherwaies, and yee shall bee accompted in the number of one of these *compti iuvenes*; which will make your spirit and judgement to bee lesse thought of. But speciallic eschewe to be effoeminate in your cloathes, in perfuming, preening, or such like: and faile neuer in time of warres to be galliardest and brauest, both in cloathes and countenance. And make not a foole of your selfe in disguysing or wearing long haire or nailes,

St. 1. Of.

Ar. ad
Alex.

nailles, which are but excrements of nature, and bewray such misusers of them, to be either of vindictiue, or a vaine light naturall. Especiallie, make no vowes in such vaine and outward things, as concerne either meate or clothes.

Let your selfe and all your Court *What ordinarie armour to be used at Court.* weare no ordinarie armour with your cloathes, but such as is knightlie and honourable: I meane rapier-swordes, & daggers. For toylesome weapons in the Courte, betokens confusion in the countrie. And therefore bannishe not onelie from your Courte, all traiterous offensive weapons, forbidden by the lawes, as gunnes and such like (whereof I spake alreadie) but also all traiterous defensiu armes, as secretes, plate-sleeues, and such like vnseene armour. For, besides that the wearers thereof, may be presupposed to haue a secreete duill intention, they want both the vses that defensiu armour is ordained for: which is, to be able to holde out violence, and

K by

by their outwarde glaunſing in their enemies eyes, to ſtrike a terrour in their hearts. Where by the contrarie, they can ſerue for neither; being not onely vnable to reſiſt, but dangerous for ſhots, and giuing no outwarde ſhowe againſt the enemy: being onlie ordained, for betraying vnder truſt; whereof honeſt men ſhould be aſhamed to beare the outwarde badge, not reſembling the thing they are not. And for anſwere againſt theſe arguments, I know none but the olde Scottes faſhion: which if it be wrong, is no more to be allowed for auncientneſſe, then the olde Maſſe is, which alſo our forefathers vſed.

The next thing that yee haue to take heede to, is your ſpeaking and language; wherevnto I joyne your geſture, ſince action is one of the cheefeſt qualities, that is requiried in an oratour: for as the tongue ſpeaketh to the eares, ſo doth the geſture ſpeake to the eyes of the auditour. In both your ſpeaking and your geſture

*Of language and
geſture.*

Ar. 3. ad

Theod.

Cic. in or.

ad Q. 6.

Et ad Br.

sture, vse a naturall and plaine forme, *id. 1. of.*
 not faired with artifice; for (as the
 French-men say) *Rien contre-faict fin*;
 but eschewe all affectate formes in
 both.

In your language be plaine, ho-
 nest, naturall, comelie, cleane, short,
 and sentencious: eschewing both *Id. eod.*
 the extremities, aswell in not vsing
 any rusticall corrupt leide, as booke-
 language, and Pen and Inkehorne
 rearmes: and least of all mignard &
 effoeminate termes. But let the grea-
 test parte of your eloquence consist
 in a naturall, cleare, and sensible
 forme of the deliuerie of your *Id. ad 2.*
 minde, builded euer vpon certaine *frat. &*
 and good groundes; tempering it *ad Brut.*
 with grauitie, quicknesse, or meri-
 nesse, according to the subiect, and
 occasion of the time: not taunting in
 Theology, nor alleadging and pro-
 phaning the Scripture in drinking
 purposes, as ouer many doe.

Vse also the like forme in your *Id. 1. of.*
 gesture, neither looking filly, like a
 stupide pedant, nor vnseemly, with

*Phil. ad
Alex.
Cic. 2. Qf.*

*Arist. 4.
Aeth.
Cic. ad At.*

*If. de reg. &
in Euag.*

an vncouth morgue, like a new-com-
ouer Cavalier: but let your behauior
be naturall, graue, and according to
the fashion of the countrie. Be not
ouer sparing in your courtesies; for
that will be imputed to in-civility &
arrogancie: nor yet ouer prodigal in
jowking or nodding at euery step;
for that forme of being populare, be-
commeth better aspiring *Absolons*,
then lawfull Kings: framing euer
your gesture according to your pre-
sent actions: looking grauelie & with
a maiestie when ye sit in iudgement,
or giues audience to Embassadours;
homely, when ye are in priuate with
your owne seruants; merelie, when
yee are at any pastime or merrie dis-
course; and let your countenance
smell of courage and magnanimitie
when yee are at the warres. And re-
member (I say ouer againe) to be
plaine & sensible in your language:
for besides that it is the tongues of-
fice, to be the messenger of the mind;
it may bee thought a point of imbe-
cillitie of spirit in a King, to speake
ob-

obscurely; muche more vntreuly; as *Cic. 3. Of.*
 if he stode in awe of any in vitering
 his thoughts.

Remember also, to put a difference
 betwixt your forme of language in *Id. 1. Of.*
 reasoning, and your pronouncing of
 sentences, or declaratour of your will *Forme in*
 in judgement, or any other waies in *reasoning.*
 the pointes in your office. For in the
 former case, ye must reason pleasant-
 ly and patiently, not like a king, but
 like a private man and a scholler: o-
 ther waies, your impaciencie of con-
 tradiction will be interpreted to be
 for lacke of reason on your parte.
 Where in the points of your office,
 ye should ripefly aduise indeede, be-
 fore ye giue forth your sentence; but
 fra it be giuen forth, the suffering of *In iudge-*
 any contradiction, diminisheth the *ment.*
 Majesty of your authority, and ma- *Is. ad Nic.*
 keth the processes endlesse. The like *Cic. ad*
 forme would also be obserued by all *Q. ff.*
 your inferiour judges and Magi-
 strates.

Now as to your writing, which
 is nothing else, but a forme of en-re- *of writi-*

ing and
what stile
fitteth a
Prince.

gistrate speeche; vñ a plaine, shotte,
but stately stile, both in your Procla-
mations and missiues, especially to
forraine Princes. And if your engine
spurre you to write any workes, ey-
ther in verse or in prose; I cannot
but alowe you to practise it: but
take no longsome workes in hande,
for distracting you from your cal-
ling.

Cic. 1. Of

Flatter not your selfe in your la-
bours, but before they be set forth;
let them first be priuile censured by
some of the best skilled men in that
craft, that in these workes yee medle
with. And because your writes will
remaine as true pictures of your
minde, to all posterities; let them be
free of all vncomelineffe and vn-ho-
nestie: and according to *Horace* his
counsell.

De arte
Poetica.

Nonumque premantur in annum.

I meane both your verse and your
prose; letting first that fury & heate,
wherewith they were written, coole
at leasure; and then as an vncouth
judge and censor, reuising them o-
uer

uer

uer againe, before they be published,
quia nescit vox missa reuertit.

Id. eod.

If yee would write worthely,
 choose subjectes worthie of you,
 that be not full of vanity, but of ver-
 tue; eschewing obscurity, and de-
 lighting euer to be plaine and sensi-
 ble. And if ye write in verse, iemem-
 ber that it is not the principall parte
 of a poëme to rime right, and flowe
 well with many pretty wordes: but
 the chiefe commendation of a po-
 ëme is, that when the verse shall bee
 shaken sundry in prose, it shall bee
 found so rich in quicke inuentions,
 & poëticke floures, and in faire and
 pertinent comparisons; as it shall re-
 taine the lustre of a poëme, although
 in prose. And I would also aduise
 you to write in your owne language:
 for there is nothing left to bee saide
 in Greeke and Latine already; and
 ynewe of poore schollers would
 match you in these languages; and
 besides that, it best becommeth a
 King to purifie and make famous his
 owne tongue; wherein he may goe

*Ar. de
 art. poet.*

before all his subjectes; as it setteth him well to doe in all honest, & lawfull things.

Of the exercise of the bodie.

Xc. i. Cyr.

Plat. 6. de leg.

Ar. 7. &

8. pol.

Cic. 1. Of.

Pl. eod.

And amongst all vnnecessarie things that are lawfull and expedient, I thinke exercises of the bodie most commendable to be vsed by a young Prince, in such honest games or pastimes, as may further ability & maintaine health. For albeit I grant it to be most requisite for a King to exercise his engine, which surely with idlenesse will rouse and become blunt; yet certainly bodily exercises and games are very commendable; as well for banishing of idlenesse (the mother of all vice) as for making his body able and durable for trauell, which is very necessarie for a King. But from this count I debarre all rough & violent exercise, as the foot-ball; meeter for laming, then making able the vsers thereof: as likewise such tumbling trickes as onely serue for Comedians & Balladines, to win their breade with. But the exercises that I would haue you to

to vse (although but moderately, not making a craft of them) are running, leaping, wrastring, fencing, daūcing, & playing at the caitcher or tennis, archery, palle maille, & such like other faire & pleasat field games. And the honorablest and most commendable games that yee can vse, are on horse-backe: for it becommeth a Prince best of any man, to be a faire and good horse-man. Vse therefore to ride and danton great and courageous horses; that I may say of you, as *Phillip* saide of great *Alexander* his sonne, *Μακρολογία & σε γαργαλι.* And specially vse such games on horse-backe, as may teach you to handle your armes thereon: such as the tilt, the ring, and lowe-ryding for handling of your sworde.

*Xē. in Cyr.
Is. de iug.*

*Plut. in
Alex.*

I cannot omit heere the hunting, namelye with running houndes; which is the most honourable and noblest sorte thereof: for it is a theeuishe forme of hunting to shoote with gunnes and bowes; and greyhound hunting is not so martiall a game

Of hunting.

*in Cyn. 1
Cyr. & de
Rep. Lac.
Cic. 1. Of.*

Cyropedia.

Of Hawking.

*Ar. 10.
Aeth.*

game. But because I would not bee thought a partiall praiser of this sport, I remit you to *Xenophon*, an olde and famous writer, who had no minde of flattering you or me in this purpose: & who also setteth downe a faire pattern, for the educatiō of a yong king, vnder the supposed name of *Cyrus*.

As for hawking I condemne it not but I must praise it more sparingly; because it neither resembleth the warres so neere as hunting doth, in making a man hardy, and skilfully ridden in all groundes; and is more vncertaine and subject to mischances: and (which is worst of all) is there-through an extreame stirrer vp of passions. But in vsing either of these games obserue that moderation, that yee slip not there-with the houres appointed for your affaires, which yee ought euer precisely to keepe: remembring that these games are but ordayned for you, in enabling you for your office, for the which ye are ordayned.

And as for sitting house pastimes, where.

where-with men by driuing time, *Of house*
spurre a free and fast ynough run- *games.*
ning horse (as the prouerbe is) al-
though they are not profitable for
the exercise eyther of minde or bo- *Ar. 8. p. 1.*
dy, yet can I not vtterly condemne
them; since they may at times sup-
ply the roome, which beeing empty,
would be patēt to pernicious idlenes
quia nihil potest esse vacuum. I will not
therefore agree with the curiosity of
some learned men in our age, in for- *Dan. de*
bidding cardes, dice, and other such *lus. al.*
like games of hazard; although other
waies surely I reuerence them as no-
table & godly men. For they are de-
ceiued therein, in founding their ar-
gument vppon a mistaken ground;
which is, that the playing at such
games, is a kinde of casting of lot, and
therefore vn-lawfull; wherein they de-
ceauē themselues. For the casting of
lot was vsed for triall of the trueth in
any obscure thing, that other wayes
could not be gotten cleared; and ther-
fore was a sorte of prophesie: where
by the contrary, no man goeth to a-
nie

nie of these plaies, to cleare any obscure truth, but onely to gage so much of his owne money, as hee pleaseth, vpon the hazarde of the running of the cardes or dice; aswell as he would doe vpon the speede of a Horse or a Dog, or any such like gaigeour. And so, if they be vnlawfull, all gaigeours vpon vncertainties must likewise be condemned. Not that thereby I take the defence of vaine carders and dicers, that waste their money, and their time (whereof fewe consider the preciousnesse) vpon prodigall and continuall playing: no, I would rather alowe it to bee discharged, where such corruption cannot bee eschewed. But onely I cannot condemne you at sometimes, when yee haue no other thing a doe (as a good King will be seldome) & are wearie of reading, or euill disposed in your person, and when it is foule and stormy weather; then, I say, may ye lawfully play at the cards or tables. For as to dycing, I thinke it becōmeth best deboshed souldiers
to

ck. 1. of

to play at, on the head of their drums, being onely ruled by hazarde, and subject to knauish cogging. And as for the chesse, I thinke it ouer fonde, because it is ouer wise and Philosophicke a follie. For where all such light plaies, are ordained to free mens heades for a time, from the fashious thoughts on their affaires; it by the contrarie filleth and troubleth mens heades, with as many fashious toyes of the playe, as before it was filled with thoughts on his affaires.

But in your playing I would haue you to keepe three rules: first or yee *Rules in* play, consider yee doe it onely for *playing.* your recreation, and resolute to hazard the losse of all that ye play; and next, for that cause play no more then yee care to cast among Pages; & last, play alwaies faire play precisely, that yee come not in vse of tricking and lying in jeste: otherwise, if ye cannot keepe these rules, my counsell is that ye alluterly abstain from these plaies. For neither a mad passion for losse, nor falshood vsed for desire of gaine, can

can be called a play.

*What
choise of
company.*

*If. de reg.
civ. 1. Of.*

*Ar. 2. ad
Theod.*

Nowe, it is not onely lawfull, but
necessarie, that yee haue companie
meete for euery thing yee take on
hand, as well in your games and exer-
cises, as in your graue and earnest af-
fares. But learne to distingushe
time according to th'occasion; cho-
sing your companie accordinglie.
Conferre not with hunters at your
counsell, nor in your counsell af-
fares; nor dispatche not affaires at
hunting or other games. And haue
the like respect to the seasons of
your age; vsing your sortes of recre-
ation and companie therefore, ag-
greeing there-unto. For it becom-
meth best, as kindliest, euery age to
smell of their owne qualitie, inso-
lence and vn-lawfull things beeing
alwaies eschewed: & not that a colt
should drawe the plough, and an old
horse run away with the harrowes.
But take heede specially, that your
company for recreatiō, be chosen of
honest persons; not defamed or vici-
ous, mixing filthy talk with merlines
Corrumpūt bonos mores colloquia praua.

And chieflie abstaine from haunting *Men.*
 before your mariage, the idle com-
 pany of dames, which are nothing
 else, but *irritamenta libidinis*. Beware
 likewise to abuse your selfe, in ma-
 king your sporters your counsellors:
 and delight not to keepe ordinariie
 in your companie, Comœdians or
 Balladines: for the Tyrants delighted
 most in them, glorying to be both au- *Pl. 3. de*
 thors & actors of Comœdies & Tra- *rep.*
 goedies themselves. Where vpon the *Ar. 7. &*
 answer that the Poët *Philoxenus* dis- *8. pol.*
 dainfully gaue to the Tyrant of Syra- *Sen. t. ep.*
 cuse there-anent, is nowe come in a *Dyonis.*
 prouerbe, *reduc me in latomias*. And al *Suid.*
 the ruse that *Nero* made of himselfe
 when he dyed, was *Qualis artifex pe-* *Suet. in*
reo? meaning of his skill in menstral- *Ner.*
 lie, and playing of Tragoedies: as in-
 deede his whole life and death, was
 all but one Tragoedie.

Delight not also to bee in your
 owne person a player vpon instru-
 ments, especiallye on suche as com-
 monly men winne their liuing with:
 nor yet to be fine of any mechanick
 craft:

1. Sep.

craft: *Leur esprit s'en fuit au bout des doigts*, saith *Du Bartas*: whose works, as they are all most worthie to be red by any Prince, or other good Christian, so would I especially wish you to be well versed in them. But spare not some-times by merie companie, to bee free from importunitie: for yee should be euer moued with reason, which is the onely qualitie whereby men differ from beasts; and not with importunitie. For the which cause (as also for augmenting your Majestie) ye shall not be so facile of access-giuing at all times, as I haue bene: and yet not altogether retired or locked vp, like the Kings of *Persia*: appointing also certaine houres for publick audience.

Erys. 8.

Lin. 35.

Xen. in

Agel.

Cic. ad Q.

frat.

A speciall
good rule
in govern-
ment.

And since my trust is, that G O D hath ordayned you for moe Kingdomes then this (as I haue oft already said) preasse by the outward behaviour aswell of your owne person, as of your court, in all indifferent things, to allure peece & peece, the rest of your kingdomes, to followe

low the fashions of that Kingdome of yours, that ye finde most ciuill, easiest to be ruled, and most obedient to the lawes. For these outward and indiffer-ent things, will serue greatly for al-lurements to the people, to embrace and follow vertue. But beware of thrawing or constraining them there-to; letting it be brought on with time, and at leasure: specially by so mixing through alliance and daily conuer-sation, the inhabitants of euery King-dome with other, as may with time make them to growe and weld all in one. Which may easily be done be-twixt these two nations, being both but one Ile of *Britaine*, and already joyned in vnitie of Religion, and language. So that euen as in the times of our Ancestors, the long warres and many bloody battles betwixt these two countries, bred a naturall and hereditarie hatred in euery of them, against the other: the vniting and welding of them hereafter in one, by all sort of friendship, commerce, and alliance; will by the contrarie, pro-

*The fruit-
full effects
of the vni-
on.*

L duce

*Alreadie
kitching in
the happie
amitie.*

duce and maintaine a naturall and inseparable vnitie of loue amongst them. As we haue alreadie (praise be to God) a great experience of the good beginning hereof, and of the quenching of the olde hate in the hearts of both the people; procured by the meanes of this long and happie amitie, betweene the Queene my dearest Sister and me; which during the whole time of both our raignes hath euer been inviolable obserued.

*Conclusion
in forme
of abridge
of the whole
treatise.*

And for conclusion of this my whole treatise, remember, my Sonne, by your true and constant depending vpon God, to looke for a blessing to all your actions in your office: by the outward vsing thereof, to testifie the inward vprightnes of your heart; and by your behauiour in all indifferent things, to set forth the viue image of your vertuous disposition: and in respect of the greatnes and waight of your burthen, to be patient in hearing, keeping your heart free from preoccupation; ripe in concluding, and constant in your resolution. For
better

better it is to bide at your resolution, *Thuc. 6.*
 although there were som defect in it, *Dion 52.*
 then by daily changing, to effectuate
 nothing. Taking the paterne thereof
 from the microcosme of your owne
 body : wherein ye haue two eyes, sig-
 nifying great foresight and prouid-
 ence with a narrow looking in all
 things ; and also two eares, signifying
 patient hearing, and that of both the
 parties : but ye haue but one tongue,
 for pronouncing a plaine sensible, and
 vniforme sentence, and but one head,
 and one heart, for keeping a constant
 and vniforme resolution, according
 to your apprehension : hauing two
 hands and two feete, with many fin-
 gers and toes for quicke execution, in
 employing all instruments meete for
 effectuating your deliberations.

But forget not to digest euer your
 passion, before ye determine vpon a-
 ny thing, since *Ira furor brevis est* : vt-
 tering onely your anger according *Hor. lib. 1.*
 to the Apostles rule, *Ira scimini, sed ne* *epist.*
peccetis : taking pleasure, not onely to *Eph. 4.*
 reward, but to advance the good ;

Ar. 9. pol.
Dion. 52.

Pla. 9. de
leg.

which is a chiefe poynt of a Kings glorie (but make none ouergreat, but according as the power of the countrie may beare) and punishing the euill; but euery man according to his owne offence: not punishing nor blaming the Father for the Sonne, nor the brother for the brother; much lesse generally to hate a whole race for the fault of one: for *noxa caput sequitur*.

And aboue all, let the measure of your loue to eueryone, be according to the measure of his vertue; letting your fauour be no longer tyed to any then the continuance of his vertuous disposition shall deserue: not admitting the excuse vpon a iust revenge, to procure ouer-sight to an injurie. For the first injurie is committed against the partie: but the parties reuenging thereof at his owne hand, is a wrong committed against you, in vsurping your office, whom to onely the sword belongeth, for reuenging of all the injuries committed against any of your people.

Thus

Thus hoping in the goodnesse of God, that your naturall inclination shall haue a happie Sympathie with these precepts, making the wise-mans schoolemaister, which is the example of others, to be your teacher, according to that old verse,

*Felix quem faciunt aliena pericula
cautum;*

eschewing so the ouerlate repentance by your owne experience, which is the schoole-maister of fooles; I will for end of all, require you, my Sonne, as euer yee thinke to deserue my fatherly blessing, to keepe continually before the eyes of your minde, the greatnes of your charge: making the faithfull and due discharge thereof, the principall butte ye shoote at in all your other actions: counting it euer the principall, and all your other actions but as accessories, to be employed as middeffes for the furthering of that principall. And being content to let others excell in other things, let it be your chiefeft earthly glorie, to excell in your owne craft: according to the
worthie

*Plat. in pol.
Cic. 5. de
rep.*

worthie counselland charge of *Anchises* to his posteritie, in that sublime and heroicall Poet, wherein also my dicton is included;

*Virg. 6.
Æn.*

*Excudent alij spirantia mollius æra,
Credo equidem, & viuos ducent de marmore vultus,*

*Orabunt causas melius, cœlique meatus
Describent radio, & surgentia sydera dicent.*

Tu, regere imperio populos, Romane, memento

(Hæ tibi erunt artes) pacique imponere morem,

„ Parcere subiectis, & debellare superbos.



